THE UNITED CHURCH Observer

ME 15 APRIL 15, 1953 NUMBER 4

e Exposition Fredericton eat Success

ator Had Time

F MUNROE, Taymouth, N.B.

United Church Exposition s accompanying Pageant e concurrent tour of the tor got away to an auspi- tart in New Brunswick's City of Fredericton during k-end of March 5th to 11th. roceedings began with a meeting of the Fredericton ery in the Gibson Memorial Church at 3 p.m. on Thurs- larch 5th. The Moderator s. Scott both addressed the g. Following the formal ses- the Presbytery a reception as set up in the Sunday room of the Church to the members of the Presby- meet Dr. and Mrs. Scott other members of the staff. pper meeting was held in the of Wilmot Church, at which sts were the members of the Boards of the eighteen composing the Presbytery. Moderator took this oppor- to deliver a stirring appeal eater missionary effort on t of the Church.

Hugh Dobson, D.D., former te Secretary Board of Evangel- d Social Service, who gave unsel to those in charge of the ir Haven Homes project.

Exposition Set Up

Meanwhile the Exposition itself had been set up in the Fraser Memorial Hall of the St. Paul's United Church, and at 9 p.m. that same evening it was opened to the public at a formal ceremony in the auditorium of the Church. Rev. J. Arthur Forbes, minister of St. Paul's, presided, and was assisted in the opening devotional exercises by Rev. John T. Stewart, the Presbytery Chairman, and by the St. Paul's church choir. The Moderator was introduced by Dr. George M. Young, and greetings were conveyed to the Moderator and to the Exposition by the Hon. Hugh John Flemming, Premier of New Brunswick, and by His Worship Mayor H. S. Wright, Fredericton. After Dr. Scott had officially declared the Exposition open, the audience proceeded to the hall and had its first view of the sixteen exhibits of the Exposition.

On Friday, the second day of the Exposition's stay in Fredericton, the principal event was a special women's meeting in the Wilmot Church vestry to enable the women of the Fredericton area to meet with Mrs. Scott, who addressed the meeting on the subject of India. Mrs. H. A. Peters presided.

Saturday was children's day. In addition to the Exposition Booths, a special sound film was shown in another part of the building, and a programme of stories and games carried on in still a third. The children were divided into three groups and shuttled from one part of the building to another, so that all had their turn at each of the three sections of the programme.

In the morning the children from the city saw the Exposition, and in the afternoon it was the turn of those from the rural areas in the Presbytery. The Nashwaak Charge had the largest number of children in attendance, with sixty, the Sheffield Charge coming second.

On Sunday, members of the Exposition team spoke from the various United Church pulpits in Fredericton and the immediately surrounding area. The Moderator preached at St. Paul's Church in the morning, and Wilmot Church in the evening.

Finally the pageant "Triumphs of the Faith" was presented in the auditorium of the Devon School on the evenings of March 10th and 11th. Its Fredericton production used the same costumes and scenery as the original showing in Hamilton, Ontario, but with local actors and actresses recruited from the congregations of Fredericton, Nashwaaksis and Marysville, with Professor Lloyd Shaw of U.N.B. as director. Playing to capacity audiences on both nights, the pageant was a smashing success, and a fitting culmination to the Exposition's stay in Fredericton.

(*Continued on page* 31)

In this issue we are featuring The Fair Haven Homes for Senior Citizens, Burnaby, B.C. Above, Mr. and Mrs. J. W. Sayers, first residents in the cottages, are shown in their living room serving tea to Mr. C. M. Vick (centre), Vice-Chairman of the Board of Directors. (For story see page 3.)

THE CHURCH AND SENIOR CITIZENS

It has been estimated that over one-fifth of all Church members are older than sixty years of age. Every opportunity should be provided for older people to continue their development as Christian persons as long as they live. The Church has a real responsibility to provide opportunities for growth in skills, understandings, service and spiritual maturity for all its older people.

To help the Churches of North America to give more adequate leadership in this field, an International Conference on the Church and Older Persons will be held at Williams Bay, Wisconsin, U.S.A., July 26th to August 1st, 1953.

Every aspect of the Church's concern will be presented and discussed by authorities in their field. This will include Housing, Institutionalized Care, Health Services, Helping Prepare for Old Age, Retirement Plans, Vocational Readjustments, Special Pastoral Needs, Congregational Programmes for Older Persons, Recreational Facilities, and Co-operation among Community Agencies in this field.

This is a delegate Conference to which the United Church may send up to nine representatives. For further information write the Senior Adult Committee of the Board of Christian Education.

SOUTH AFRICA'S WAY OUT

Race Co-operation Is the Answer

PATRICK DUNCAN

NOTE: *Patrick Duncan, son of a former Governor-General, was a leader, together with Manilal Gandhi and Freda Troup (W.P. correspondent) of a mixed racial group who were arrested at Johannesburg on December 8th for entering a segregated Negro location, in a non-violent defiance of South African race laws. His article is released by Worldover Press.*

After 300 years, we are the most powerful state in all Africa. Only in South Africa has the 20th century of the West found a footing; only here is the whole population unanimous in its attachment to that West. Here alone is a society which has the power to invest more than $500 million in a single project—the new goldfields—which will enrich the whole of that society.

The land is loud with the ringing of hammers, the landscape is changing with the erection of buildings. Here is what General Smuts called "the magnet of Africa." Here is a chance for men of all groups to co-operate, to build, and to share. All this will be destroyed as the shining factories of Germany and Japan were destroyed, if like them we persist in flouting great internal forces and the decency of the world.

If we know that change is inevitable, then we must choose the best time to have it. In South Africa we have a simple choice: *early and safe, or late with hate.* Alan Paton's sentence can have left none of us unmoved: "It was Msimangu who said, 'I have one great fear in my heart, that one day when they turn to loving they will find we are turned to hating.' "

The change is inevitable, totally and absolutely. We live in 1953, not 1653, nor even 1853. Tremendous currents of thought are circulating the globe, carrying fertilizing pollen almost invisibly. Do we imagine that our non-white South Africans are blind and dumb and deaf? The blind in South Africa are the *apartheid*-mongers. It is their philosophy to place non-whites in another room with no communication. That works both ways; it may keep them out in the cold, which is the intention, but it also prevents those round the fire from hearing their grumblings and mutterings. It is a cessation of intelligence.

The change is inevitable because internal economic reality is forcing our non-whites into skilled occupations. The change is inevitable because of our schools. To their credit, as humanitarians, the Nationalists have not allowed themselves to be logical about education. The natural goodness of our white South Africans prevents them from being logical, but makes eventual change inevitable.

White South Africa has its facts wrong. It mumbles to itself that this is "a white man's country." First, that it is a white man's country because the climate is moderate. Second, that it is a white man's country because it belongs to the white South Africans. No sane person outside South Africa, who knows South African history and economics, could possibly believe this. The facts are that the white man was a second-comer. Economically he has not built this land alone. There is not a pin made in this country that is not produced by race co-operation. How can railways which have been laid with African taxes and African sweat belong exclusively to the whites? How can mines dug by underpaid Bantu shaft-sinkers belong alone to the whites?

White South Africa's values are wrong because it gives this supreme position to whiteness, because the good aspect of race dissimilarity is forgotten. It is easier to live in a house, in a town, in a country where everyone is the same. It can also be appallingly dull. There is a beauty in diversity. We should feel sorry for other countries where there is none.

The way out involves an awarding of first-class status to all South Africans who are worthy of it, irrespective of race. It may be that manhood suffrage is right; it may be that some form of qualifications are necessary for the vote. This is not the place for detailed blueprints. All that is essential is that there must cease to be discrimination built on race alone. The path that unfolds is a path built on the unanimity of South Africans of all races—to build a good soci in which the children shall h chances that their fathers did have.

The Gospel did not say that should do unto other *whites* things whatsoever we would men should do unto us. So Africans of all races have m in common. Let us resolve the next three centuries shall three hundred years of right, tice and comradeship.

Rev. R. S. Johnston, D.D., of St. Andrew's Church, Chatham, Ont., will broadcast over the Dominion Network of the C.B.C. on Sunday, April 26th, 4.30-5.00 p.m., E.D.T.

The New Club

Right in front a two-car p ing space stands empty all marked "No Parking," per that someone with an urgent th might drop in. For us (perso and alone) we went in on (with our car parked half an e away) to see the place. Bei free thinker in politics we only report we didn't think m of it. The coloured porter us a registration blank for m bership, showed us the hall par and ushered us into the bar. bartender, surprised, stood up mediately to attention; no else was there. No Congress possibly, would venture to b the House Office reservation across the street at this wide light hour of 3 p.m. This Re lican plan began long before Eisenhower was nominated President. It has recently called forcibly to his attentio

But there are other matters keep our atmosphere distu For one, President Eisenho direct anti-segregation pledge D.C. has been laid before Supreme Court of the U.S. by new Attorney General. Th good. Through the wisdom, and pressure of thoughtful citi and the late decisions of the co racial ills have lessened. In there were no deaths in the S from mob violence,—the lynchless year in our record.

New Investigations

Then next we are having new investigations. Though cauldron of world unrest boil —and human nature in the has not been mild—we are inc to lend too much energy to t bickering. Senators have divided about confirming P dent Eisenhower's choice ambassador to Russia (the diplomat known to be proficie the Russian language and Moscow experience) because once worked with Dean Ach and Mr. Truman.

Senator McCarthy in his C mittee on Government Operat supposed to be checking on the ciency of the management of Voice of America, is making hunt for communists instead. acting head of the Voice over the coals for a day a

(*Continued on page 26*)

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No Light Over Washington

Predictions Have Not Materialized

SAMUEL W. IRWIN, Correspondent

Canadian friends may not want to hear a thing about our daily double political complications here in Washington, but I might venture to relate some of them. The era of sweetness and light predicted to follow the election of the new President has not materialized, only simmered down to a sort of tacit agreement not to fight in the open. At the present that peace pact is a little wobbly. It is not altogether due to the liquor bar in the newly licensed Republican Club on Capitol Hill at First Street. By the way, this First Street runs along the Senate Office block southward past the Methodist Temperance Building, by the Capitol Plazza park on the right and the formidable Supreme Court on the left, in front of the Library of Congress with its ten million or so wisdom-packed volumes and its underground book-tunnel to the Capitol itself and on about 100 feet alongside the House Office Building,—there on the left is the spot marked X where the now noted club is to be. So far only a little hunched together set of buildings boast the site of the liquor license,

The Church in Action

NEXT ISSUE
The Chaplaincy Service

Senior Citizens Fair Haven

l Church Home in by, B.C.

D TURNER, Secretary

sailed under Crete . . . and, passing it, came unto a which is called The fair Acts 27 : 7, 8.

nd Mrs. J. W. Sayers were couple to move into one of w cottages in June, 1950. they are among the seventy Citizens who are enjoying *The Fair Haven*, Rumble Burnaby, B.C. On a five e a Main Building has been with a recently added East also Duplex cottages for couples. We had tea with l Mrs. Sayers recently and enjoyed the home-made ead.

A Church Project

project is one of a number n Homes administered by nited Church of Canada the Board of Evangelism ocial Service. Rev. J. R. nor, D.D., is a Director. Hugh Dobson, D.D., the Associate Secretary, with arters in Vancouver, B.C., ncouragement and wise ding to the Board in the ages of the work. This was appreciated. Rev. R. S. e, Assistant Secretary, is nember of the Board. With dorsation of the British ia Conference, this project is entrusted to a Board of Directors which numbers 58 men and women.

No small part of the work is carried by the women directors. About two years ago a Woman's Auxiliary was organized. These women have done a magnificent job in contacting the various Woman's Associations; publicizing the work; taking full charge of raising the money for furnishings; choosing, buying and overseeing the installation of furniture. All this in addition to numerous jobs of entertaining and decorating the Main Building and Wing.

Main building with East Wing and Duplex Cottages of The Fair Haven United Church Homes for Senior Citizens at Burnaby, B.C.

Getting ready for the sale of work held in March. The women quilting are, left to right: Mrs. A. Rounds, Mrs. M. J. Hadley, Mrs. M. Wickham, Mrs. F. Culp.

Who says men can't iron! At The Fair Haven, Mr. Spooner and Mr. Ritchie not only do their own, but are willing to do ironing for others. Shown left—left to right: Mr. H. Ritchie with the iron, Rev. R. S. Christie holding the finished product in his hands, Mr. C. Spooner superintending the job on the shirt and Mr. G. Fred Turner, secretary, looking on.

The Buildings

The Main Building is centrally located. The first floor contains the lounge, attractively furnished by the city A.O.T.S. (As One That Serves) Club, a dining-room, the furniture for which was donated by the Vancouver fraternal Order of Elks. There are also rooms on this floor and the one above for residents and staff. On the main floor also is a big kitchen with an electric range and walk-in freezer. The full basement contains heating equipment, oil furnace, laundry, etc., with space for a hobby or meeting room to be finished later. The East Wing comprises two floors and eighteen single rooms, many of which were furnished by friends in memory of loved ones.

The duplex cottages are for married couples. The low rental makes it possible for pensioners to occupy them.

At present the Directors are considering light housekeeping units. Much improvement has been made on the grounds by levelling, seeding, and the planting of shrubs and flowers.

Recreation

The capable superintendent is Mrs. G. Mohr, ably assisted by Mr. G. Mohr, maintenance man. Considering the advanced age of many

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THE CHURCH CHALLENGE

North American culture as reflected in modern society seems predicated on the possession of goods and gadgets. Classes at Colleges and Universities are crowded with students in science and related subjects while there is a lamentable lack of young people preparing for service in the humanities and character building professions.

Our Canadian economy is expanding. Naturally we need mining engineers, bridge builders, road constructors and electrical engineers. Leaders in the political life of the country never tire of telling us that a country's greatness lies not in bridges, roads or production but in the character of her people. Character building is a responsibility of the Church. The Church does a magnificent job in spite of her limited man power. The voluntary work done by the laity of the Church is beyond words. Thousands of people give their time and talents regularly to the various areas of Church life. In spite of all this, though, there is a desperate shortage of leaders. There was a time, not so long ago either, when the highest ambition of parents was to have one of their sons enter the ministry. To say that ambition no longer exists is not quite true to the facts. But certainly it is not nearly so general as it was, largely because parents are infected with the secular spirit of the age.

Our nation is in the midst of an expansion hitherto unknown. It needs the guidance, the inspiration and the Christian moral direction which the Church alone can give. She is well equipped to provide that, but she must have more trained leaders. Surely a Church which has 600,000 families should provide more than the 145 recruits for full time service in the Church, which is the number she provided last year. Parents can help by keeping before their children the advantages and satisfaction of a life of service. Sunday School teachers and ministers can help by making it a settled and definite policy to present the need to likely young men and women and challenge them to meet it.

In Australia where the situation is somewhat similar to that in Canada youth is being challenged by the Methodist Church to join a youth force and if they cannot see their way to give a whole life time of service, are urged to give two or three years on a sacrificial salary. We might try that here in Canada as an emergency measure, not forgetting the major issue. Between now and 1956 The United Church of Canada will need 1,000 volunteers for full time service, both men and women. Last year there were 145. That is not good enough.

AS OTHERS SEE US

It is not so long ago that Bruce Hutchinson wrote an article for *The Saturday Evening Post* entitled, "The Trouble With You Americans Is." In it he had some pretty frank things to say. The Americans choked a bit over it, swallowed hard, then forgot all about it—or did they? Victor Riesel, a newspaper columnist, seems to have remembered it. He has been looking around the Province of Quebec. We read his report in the Elmira, N.Y., *Star-Gazette* of Thursday, March 19th, and what he writes makes anything but pleasant reading for Canadians.

He begins his article by saying that the Quebec police are using brutality "that the U.S. abandoned with the great blizzard of 1888 or thereabouts." "The Canadians," he says, "are permitting the most brutal kind of strike-breaking any non-Fascist nation has ever tolerated."

The writer then goes on to say: "Leaders of the Catholic textile Union and the CIO's Oil Workers Union have, in the past few months, been shot, beaten around the head, neck, ribs, stomach and legs. They have been tortured in police stations. They have been dragged from their beds at night and held incommunicado. They have been given the third degree and have been made to sign statements swearing that they have not been molested—though their ribs were broken, their ears deafened and their bodies wracked with blackjack beatings."

This goes on for a whole newspaper column. The writer declares of the methods used by the Quebec police: "This is a Soviet Lubyanka technique" and ends his article with this statement: "Nothing like this could happen in the States. It's time the Canadians, so critical of us, caught up with our civilization."

A short time ago, one of our own ministers in Montreal, Rev. E. E. Long, gave an address on this subject before the Western Section of the Alliance of Reformed Churches throughout the world holding the Presbyterian system, at Buck Hill Falls. It was thought so important that the whole address was sent out as a news release. In these columns we, too, have raised our voice in protest against Quebec police methods. But this is within the family. Now a stranger looks at us. He writes about Quebec for the United States readers in vivid and vigorous language. Canadians will hang their he in shame as Mr. Riesel's lines are quoted them when they visit across the border. Quebec government policy is simply sho ing. It is a denial of all the fine things say about democracy and a travesty of very principles for which Canadians fighting in Korea.

It is about time Canadians were arou to this and took steps to change it all. Riesel has some unpalatable things they may help to awaken Canadians. sincerely hope so.

THE DEATH OF A QUEEN

The relation between the Royal Fa and the British people is an intimate Any event or experience which affects Royal family touches the hearts of all citi of the Commonwealth. At a time w Royalty is anything but popular in o parts of the world, the Royal House Britain is deeply ensconced in the hearts affection of the people. This is due not to lineage and history but to the pers worth of each member, their high sens public duty and their nobility of chara The death of Queen Mary has brought focus again this deep, intimate relation Though Queen Mary was at an age w the hold on life is tenuous and uncer word of her passing deeply moved peop the remotest corners of the Commonwe

The death of Queen Mary has sp poignancy. She was more than a Qu She was an institution. Born 86 years she lived through a changing civiliza from a time of pomp, leisure and chiv to the hurly burly of a mechanized, at age. Through all that time she move the blaze of public life yet she found adj ment to the new order of things difficu make. Indeed, she never quite made it. never changed the style of her millinery her gowns nor did she alter the dom routine under which she had been bro up. But the people paid no attention to They were interested in her Royal mien, queenly character and her quiet confid

The late Queen suffered great pers loss during her life, the death of her husb the late King George V and her sons, Majesty King George VI, and the Duk Kent, who was killed in an air acci during the war. One of her greatest sor and disappointments was the decision of favourite son, Edward VIII now the D of Windsor to abdicate the throne ra than renounce a woman who was unac able to his subjects.

With the passing of Queen Mary ano chapter in British history is closed. join with the Commonwealth in expres sympathy of our Church to the bere and pray the comfort and consolatio our Father may keep and sustain the their hour of sorrow and loss.

The Coronation Order of Service

The Order

the instructions of the Sub-ve of General Council, the tee on Church Worship has d an Order of Service for our Churches on the Sunday ately preceding the Corona-nday, May 31st next. This arallels that of other great es which are making simi-vision for special observance Sunday.

Order has been prepared in t of careful study of similar used in connection with the ion of George VI, of those sued for this year's Corona-nday by the Churches in Britain, and of early drafts Coronation Order itself. The is an Order simple in structure and movement nethetheless incorporating all the elements recog-s fitting for a service of praise and prayer to an event of this historic significance.

ymns chosen are among those to be most gener-ed by all the Churches on Sunday, May 31st, g one from the Coronation Service itself. They familiar,—"All people that on earth do dwell," of Bethel," and "Now thank we all our God." end of the Order other hymns which may fit-e sung are listed for those who may wish to te any of them for those printed in the Order The two Scripture Lessons are those to be used Abbey itself.

prayers are printed in full and have been pre-ith special care. They are in three movements. s is fitting, the whole congregation joins in on and in prayer for pardon. Later in the ser-llowing the reading of the Lessons, hearts are Thanksgiving and general Intercession. Both recede the sermon. Immediately following the prayer is offered for the young Queen and for oles over whom she will reign, and this prayer onward into a "Dedication of Ourselves" in umbly we as her subjects offer our loyal devo-hose high realities to which, in her Coronation, dedicate herself just two days later. This act of on is in a real sense the climax of the Service ollowed by a hymn of triumphant thanksgiving, hich the minister says "God save the Queen" join in the National Anthem.

customs vary in different congregations as to nts in the service at which anthems are sung, given and the offerings taken, no directions are or these, the minister being free to place them Order according to local usage.

Order is issued by the Committee on Church with the earnest prayer that its use may or a deepened spiritual significance of the day our people. It is being printed for individual our own Publishing House and may be obtained s indicated in the advertisement elsewhere in ue of THE OBSERVER.

W. H. Y.

The Music

Several important factors should be kept in mind when choirmasters choose music for the service that has been prepared for use in our Churches on the Sunday preceding the Coronation of Queen Elizabeth II:

(a) All the music should be composed by musicians of our Commonwealth; (b) the words of anthems should be of the nature of praise or prayer; (c) the anthem of praise can be used immediately prior to the Lessons, the Te Deum just after the Lessons, and the anthem of prayer immediately before or after the Intercessions; (d) as far as possible the words ought to have a liturgical significance — certainly they should bear no secular associations; (e) all music played on the organ must be such as would be suitable for any service of worship; (f) music for the choir should take precedence over vocal solos.

For an anthem of praise, choirs possessing ample resources both in membership and ability will want to use Handel's "Zadok the Priest," which has been associated with practically all Coronations ever since it was written for the Coronation of George II in 1727. "O Praise God in His Holiness" by Dyson and "O Clap your Hands" by Gibbons will be sung at the Coronation this year; musically speaking, these are much better than Handel's anthem. Byrd's six-part "O Lord, make Thy servant, Elizabeth" (SAATTB) is the best choice for an anthem of prayer, and it is doubtful if there is a better setting of the Te Deum than Vaughan Williams' eight-part setting in G. Both of these are also being used at the Coronation.

Small choirs capable of singing in not more than four parts can choose either "Rise, crowned with light" or "Great is the Lord," both by Dr. Willan. Stanford's Te Deum in B flat will be quite suitable, and either Redford's Motet, "Rejoice in the Lord alway," (which will be sung at the Coronation) or "O Lord, My God" by S. S. Wesley will be suitable as anthems of prayer. There is also an excellent setting of Hymn 518 in our *Hymnary* by W. H. Harris, using from one to four parts (Musical Times No. 1219) and, if this hymn is not being sung by the congregation as a whole, the setting for choir is strongly recommended.

Small choirs who are dependent upon unison settings will not find anything better than Martin Shaw's "Break forth into thanksgiving," a simple but excellent setting of this hymn of praise. Hymn 518 can be sung as an anthem; or, if a more elaborate setting is desired, a unison arrangement by Martin Shaw is obtainable. Dr. E. H. Thiman has an interesting and yet simple setting of the hymn, "Eternal Ruler of the ceaseless round," for unison voices: it might be used as an alternative to Hymn 518.

Nearly all the music listed above is obtainable through the Oxford University Press, 480 University Avenue, Toronto, where Miss Freda Ferguson will be only too pleased to attend to your needs and answer your inquiries.

S. L. O.

"I Spoke to my Folks"

Youth and the Ministry of the Church

W. HAROLD YOUNG, Secretary, Board of Colleges and Secondary Schools

O sentences stood out om a letter received the her day from a young man himself as a candidate for istry. "I spoke to my folks ends about my intentions s strongly discouraged, the eing the cost of the educa-d the small financial re-tion I would receive as a r. However, I feel that I genuine call and that no will be too great to it."

wonders how widespread itude is on the part of par-d friends. At all events d other similar instances make clear the fact that it exists in at least some of our Church homes, and it is undoubtedly one of the factors operating to create the Church's most pressing problem, that of securing an adequate number of volunteers for full-time Christian service. In that fact there is food for serious thought on the part of all.

The magnitude of our problem is not even yet fully realized by many of our people. Despite the increased numbers offering themselves in recent years for the Ministry and other forms of Church service, we are still tragically short of volunteers. There are not enough ministers available to man our present fields, and with the development of new suburban, mining and industrial areas the need will increase sharply in the next few years. Our overseas work is likewise calling for increased numbers of men and women, both the Overseas Board and the W.M.S. reporting fields understaffed and retirements due shortly for which there are no replacements in sight.

The Survey of Needs

A careful survey of our actual needs has revealed that if we are to enter into our rich opportunities and maintain effectively the Church's witness we must have a minimum of 1,000 volunteers by 1956. Of these 750 will be required for the ministry in Canada, 164 for our overseas fields (70 under the Overseas Board and 94 under the W.M.S.), and 100 women for work in Canada as deaconesses, directors of Christian Education, nurses in mission hospitals, leaders in social service and teachers on Indian Reservations.

Here surely is a challenge to the Church from coast to coast. Last year saw 145 young people offer themselves, 132 for the ministry and 13 for women's work at home and abroad. Only two Conferences, Alberta and Manitoba, gave us anything like their proportionate share of recruits for Christian service. If we are to meet our need the wholehearted effort of ministers and laymen alike must be put into the endeavour to raise last year's figure by at least 100 this year and each year through 1956.

The seven weeks from Easter to Pentecost have for years been a time for emphasis on the principle of Stewardship. This year we are asked to consider particularly the Stewardship of Life, and this should mean everywhere a special emphasis on the Church's call for volunteers for life-service. Letters have gone to all ministers asking them to feature this in sermons, young people's groups and personal contacts, and that they will surely do. To that should be added the prayers and labours of lay men and women, for they as Church members have a tremendous stake in this. Perhaps Sessions which have been indifferent to this matter should consider how they would feel if some day no ordained minister were available for their Church. That is literally the case in scores of our Churches now.

This is a problem that vitally affects the whole Church and for which both ministers and laymen have a direct responsibility. If it is not solved, and soon, our Church must fall short in vital aspects of its ministry today and tomorrow. It can be solved if all the forces of the Church are mobilized for its solution,—if ministers, sessions, parents, members, young people will pray and labour for it. And the seriousness of the situation confronting us calls for nothing less than that sort of total effort.

Arriving in the school bus for the day's sessions.

High School students in the Laboratory. Dutch, American, Indian, Norwegian, German, Austrian and Indonesian nationalities are represented in the classes.

Grades One and Two.

A Door Is Reopened in Japan . . .

Church Works Again Through Kobe Academy

W. H. H. NORMAN, Japan

The Canadian Academy at Kobe, Japan is one of a number of special schools for English-speaking children who live in foreign countries.

A dozen such schools, among them our own United Church in West China, whose last principal was Dr. Walmsley, must have been closed in China after the communist revolution. The Kobe School, which suffered an eclipse of ten years, is now struggling to its feet again. Founded in 1913 by the Canadian Methodist Mission, it will be celebrating a sort of fortieth anniversary this year.

Gloucester House where classes are held.

The Lucky Thirteens

It started with a series of lucky thirteens—thirteen students on the opening day, which was Sept. 13, 1913. Mrs. Misener, the mother of Dr. Donald Misener, head of the Physics Department in the University of Western Ontario, was the first principal. Primarily intended for missionary children, it followed the course which seems inevitable in such institutions and soon gathered into its flock children of traders, teachers, bankers, diplomats, and so on. Pictures of the student body remind one of the classic picture, Christ and the Children of the World, for the Canadian Academy has always included children of over a dozen nationalities: Canadian, American, English, French, German, Russian, Indian, Japanese, Chinese, Indonesian, and many happy mixtures.

The Canadian Academy always maintained high academic standards. Junior and Senior Matriculation papers were sent from the Department of Education at Toronto to the school, and returned for marking with papers submitted by candidates in Ontario. The papers were so good that one examiner, who had year after year marked several sets of them, was intrigued. What and where was this school? She finally joined the staff of the Canadian Academy; she was one of the best teachers I ever had. Sports and athletics took a prominent place in student life, and the annual baseball match with Tokyo American School was an event whose importance could be rivalled only by the World's Series.

Produced Leaders

It is not surprising that the Canadian Academy has produced many outstanding leaders. I dislike singling out a few for mention since so many could be named. However, I might mention Dr. Misener, to whom I have referred above; Dr. Gerald Cragg, minister of Erskine American Church, Montreal, Que., who was named as one of the ten best preachers in Canada; Murray Dyer, author of *The Bridge of Heaven*, a novel recently published by Harpers, with its scene laid in Japan; Dr. Peter Millman, chief of the Astro-Physics Department of the Dominion Observatory in Ottawa; Dr. Ralph Outerbridge, late of our mission in West China, chief of Orthopedics in New Westminster Hospital; James Martin, U.S. vice-consul in Osaka; Arthur Menzies, late charge d'affaires of the Canadian Embassy, Tokyo; and my brother Herbert, just appointed Canadian High Commissioner to New Zealand.

Up till 1941 the Canadian Academy had been managed by The United Church of Canada. When mission work was resumed after the war, since our Church was working with seven other missions in the Interboard Committee for Christian Work in Japan, it was decided that the new Canadian Academy should be sponsored by the IBC rather than The United Church of Canada alone. Under these auspices it reopened its doors in September 1952 to 105 students for the eight grades of public school and the four grades of high school.

The First Year

This first year has been a year of difficulties and handicaps bravely met and overcome. (Maybe I should put the verb in the present progressive tense, for we still have three months to go. I spoke w faith.) Three of our buildings w destroyed in the last war, and have had to make shift for classrooms with part of Glouce House and an annex. The res the House—named for and d cated by the Duke of Glouces uncle of Queen Elizabeth—is b used to lodge our dozen boys residence, three teachers, and matron. Parker House, the p cipal's residence, is crowded to eaves with twelve girls, two te ers and the assistant matron. were given two teachers f Canada; the rest of the staff hired locally, or consists of vo teer help from overworked miss aries, one of whom comes fro far as Osaka to assist us. In s of sundry handicaps, however, spirits are high. Our enrolment now climbed to 120, comprising usual, 18 nationalities who st play, and idle together: orie and occidental, Protestant, Ro Catholic, Hindu, Jew, Budd and Mohammedan—in happy getfulness of racial and relig barriers.

Mr. Henry Warkentyne, on our recent United Church miss aries, was persuaded, with permission of the Board of O seas Missions, to act as prin for this year.

New Buildings

Construction will start sh on the academic building; Parent - Teacher Association started its drive for funds fo gymnasium - assembly hall. that the girls' residence mus built. In the fullest sense o word this is a missionary task. chairman of the Board, Dr. O bridge, is a missionary, as ar rest of the Board, with one e tion. There are more missio children than children from other professional group. Mo the grants and building funds from missionary givings. Fi and most important of all, w missionary in that we try to s the knowledge and spirit of C to all who come to the schoo great door and effectual has reopened to us.

permission, Children's Work Audio-Production Committee, Division of an Education, National Council of hes.

from the film "For Every to be shown to Board of Christian Education.

king Ahead h Christian cation

Board of Christian Educa-ll see the Canadian premiere new film "FOR EVERY ," designed to awaken in community of Canada a ense of the importance of urch's influence. Plans will le to use this film as the f Christian Education Insti-ross the country during the ar.

Board meeting, to convene l 21st, under the chairman-Dr. Fred Hendershot of d, Ont., will hear two main es from Dr. Richard Lentz, r of the Department of Work and Family Life in ision of Christian Educa-ational Council of Churches ist, in the U.S.A. He is in Central Canada and the ough his stirring leadership rdenominational Family stitutes two years ago. Prof. Guthrie of Emmanuel Col-ill also speak, and Miss Leanore Kettles, recently returned from the World Youth Council at Travancore, India, will tell of its significance for Christian Youth of the World.

A new approach to the conduct of the important business of the Board meeting is indicated in the provision for a large amount of time to be spent in Workshops and Sessional Committees. Members of the Board will have an active share in shaping policies and planning the programme for the future.

Among the important questions to be dealt with in these sessions are:

Training of lay leadership for Sunday and week-day Christian education, through the rapidly growing residential training centres and through the other programmes for leadership education in the Church.

Reaching new goals of youth enlistment through the Young People's Union and through recruiting of full-time Christian service volunteers.

Providing more adequate help for parents who are concerned about strengthening the Christian foundations of family life.

A full docket of reports shows the volume and quality of the Church's work in many aspects of Christian education. Members of the Board, representing all Conferences of the Church, will be asked to evaluate the present effectiveness of the Church's programme of Christian education from the cradle to the grave, and to plan the emphases which will make it more effective in the future.

Miss Leanore Kettles, recently returned from the World Youth Council at Travancore.

Three Speakers

Dr. Richard Lentz, Director of the Department of Adult Work and Family Life in Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Students Finish Five Oaks Course

Great Hall Is Opened

The Great Hall of Five Oaks Christian Workers' Centre was being opened; the first six weeks' Lay Workers' School of Five Oaks was being closed. When an ending is a beginning, motives and themes get mixed. However, Dr. Leland S. Albright, chairman of Five Oaks Executive Committee, most admirably chaired this hybrid meeting, and the double motif added zest and depth. The crowded audience and all taking part in the programme were caught up in the spirit of gaiety, spontaneity and serious purpose which undergirds Five Oaks.

(*Continued on page 22*)

Prof. James Guthrie, Emmanuel College, Toronto.

d Hendershot, D.D., Welland, hairman of the Board of Christian Education.

SYDNEY PLANS FOR EXPOSITION

Presbytery Hopes are High

T. G. H.

Great hopes are entertained that much inspiration will be gained throughout the whole Presbytery at the coming Exposition, for which careful plans are being made.

Rev. W. McN. Matthews, D.D., and Mrs. Matthews were recipients of many tokens of esteem and good wishes before they left the congregation of Warden Church, New Aberdeen, where their untiring efforts and fine leadership culminated in the opening of the beautiful new Church. It is good to know that Dr. Matthews expects to resume his active ministry at the beginning of the new Conference year. Her many friends wish Mrs. Matthews a speedy and complete recovery.

A recent meeting of the Presbytery was addressed by two distinguished visitors. Dr. W. S. Godfrey presented the challenge of Home Mission activities. Dr. A. S. Murray outlined opportunities facing our Church with regard to immigrants, and asked Presbytery to ensure that everything possible be done to encourage settling of loyal Protestant families in our communities.

Appreciation was expressed to Mr. H. A. Frowde for his efficient service through the years as Presbytery Treasurer. Rev. George Bennett was appointed to promote the proposed Christian Training School.

Presbytery noted developments at Stirling, where mining operations are being extended, and approved a motion to constitute this a Charge with Loch Lomond, under the supervision of Rev. H. G. MacKenzie. The Rev. M. C. MacDonald, D.D., was named Presbytery nominee as General Secretary of the Board of Home Missions. Presbytery acceded to the requests of the Revs. R. R. Wagner and L. D. Archer for changes in pastoral relations; appreciation of the work of these two ministers were expressed by the Court.

The values of the Church papers were underlined by the Rev. E. V. Moriarty, who urged Presbytery to secure more subscriptions and renewals for The Observer and *The United Churchman*. Rev. M. A. MacDonald reported that all pastoral charges, with the exception of two, had given more to the M. & M. during 1952, and that 18 had surpassed their objectives.

The Statistical Report showed that 506 people had joined the Church on profession of faith, and that values both of property and of insurance had increased a good deal in 1952, with a large increase in total givings. Membership in through the week organizations had decreased slightly in numbers.

YOUNG ADULTS

Family Week-end Camp, June 12-14

London Conference Young Adults Are Sponsors

C. HUSSER

Something new and vital is being planned by the Young Adults of Middlesex Presbytery (London Conference) for the week-end of June 12th-14th. This is a Family Camp to be held at Five Oaks from Friday evening until Sunday afternoon, when single young adults, married couples, and families will experience the impact of the close and enriching fellowship of a week-end camp. The Middlesex Presbytery Young Adult Council is now in its third season and embraces both rural and city organizations, including one group of single Young Adults, Young Adult (mixed) groups, and Married Couples' Clubs. Ever since its organization this Council, which represents some thirty groups, has been deeply interested in the Five Oaks project and has heard the story of its development from the lips of Rev. Beverly Oaten, the Director, as well as from the Presbytery Young Adult Counsellor, Carlyle Husser. Members of participating groups have also shared in the National Young Adult and the Central Canada Conferences held other years at Island View Hotel, Muskoka.

Under the capable direction of the new President, Dr. Richard Pearce, a committee is at present planning the details which will follow a general pattern.

Programme

The Young Adults will converge on Five Oaks on Friday evening and there will be an informal get-together, recreational programme, Vesper period and welcome by the Rev. Beverly Oaten. Saturday morning, they will be presented with a taste of what a week of Family Camping would be like. Following breakfast, Miss Isabel Squires (Five Oaks Staff) will lead the group in Bible Study on the theme of "How to Use the Bible." The group will then divide into two parts with two periods each. One will deal with the Young Adult Programme in the Local Church, the other on "Family Life," with local leaders participating. There will be a break for recreation and the morning will conclude with a swim period. During the morning session, the children will be taken care of and initiated into the "Vacation School" type of programme.

Following the lunch hour, and while the mothers present relax a bit with the family, the men and girls who care to, will make a definite contribution towards the building programme at Five Oaks by spending an hour and a half on a work project, thus helping to complete the new building. This period will be followed by a Family hike, or a scavenger hunt, organized recreation and a swim. The evening will include Family Vespers, and a campfire programme or play party.

Sunday morning will conclude the programme with another Bible Study period led by Miss Squires, and a Morning Service possibly including a Communion Service held in the Woodland Chapel with Rev. Beverly Oaten, the speaker, and the Young Adult Executive assisting him.

(*Continued on page 23*)

Part of the Young Adult Club, Centenary-Queen Square Church, Saint John, N.B., enjoying a sing-song.

YOUNG ADULTS ACHIEVE

The Record in Centenary-Queen Square Church, Saint John, N.B.

An impressive record of achievement in service to the Church has been marked up by the Young Adult Club of Centenary - Queen Square United Church, Saint John, N.B., since its formation in the fall of 1949. During this three-year period, many gifts of new equipment have been made to the Church with money raised in various fund-raising events. In every case, the gifts were most practical, filling a definite need, and the work of the Church as a whole has been considerably aided thereby.

While this phase of the club's activity is its main "claim to fame," it has not been by any means its only avenue of approach to meeting the great, current need for strengthening the work of the Church, and of our own United Church of Canada, in particular. It so happens that a large proportion of its membership of some 40 members work in the city, but have their homes in other parts of the Province of New Brunswick; indeed, some hail from the other Atlantic provinces. For these members, the club has truly become "a Church home away from home" and many of them have testified as to the spiritual and social uplift they have received from attending its meetings. The membership is not confined to married couples only, as is the case in many Churches, but has many single members who are beyond the age group of the Young People's Society. It, therefore, is filling a great need which heretofore was not being met in any concrete way. The young people of this older age group now are being made to feel that they, too, have a stake in the Church's vital work in these trying times.

Here is a list of the main contributions which the club has made to the Church in the past year or two: Toward the purchase of new chairs for hall, $100; pulpit drape, Bible marker, and table runner (bearing United Church crest), $100; choir gowns, $100; toward renovation of Sunday School room for use of C.G.I.T., $10; toward work of Miss Jean Winsor, United Church community worker, $10; and toward work of Sister Sheila, of the Anglican Mission Sisters, $5. These amounts were raised by the club in such ventures as a rummage sale and humorous debate, and by collections taken up at club meetings.

Send material for Young Adult Page to Mr. and Mrs. K. F. Heddon, 22 Golf Club Road, Toronto, Ontario.

PROGRAMME NOTES

"Getting Results as Citizen

A THEME (for May)

It is one thing to discu zenship in a group of like- people. It is another thing action on some specific Whether you are meeti immediate crisis or layin for action that requires ed and awakening of conce must be imaginative. Be Th Be Courageous, Be Far-S Be Christian.

One complete section of t *Guide to Study and Ac Christian Citizenship* is to practical planning for action. It tells how to pla projects, conduct various f group discussion, deal wit troversial issues, lead d kinds of meetings, get "the the public," and enlist t operation of others. Develo of wide experience among th ers of adults in our Church, an indispensable tool for all of Young Adults and C Clubs. It is part of the ne zenship Packet provided Board of Christian Educati

SOME PROJECTS

Among the various way Couples' Clubs and Young Groups have helped the Ch community, we have recentl of the following:

- Purchased film strip pr for Sunday School
- Painting bee in Churc
- Offer to arrange congr tional picnic
- Participate in sponsori Displaced Family from
- Establish Family Life for congregation
- Nominate Superintend Family Life for congre
- Plan and conduct Evening Fireside dis on Family Life. (Some have used the Famil Audio-Visual Series fo programmes.)
- Visit newcomers in co ity, and invite to Chur

(Let us know how your g serving the congregation an munity.)

The club members have s keen interest in clarifyin thinking on many of today' lems. Many programmes ha given over to discussions topics as "Do movies do mo than harm?", "Should C a open her doors to immig "Do modern educational m compare favourably with t

(*Continued on page 2*

e Grandson Old King e

been said of the Christian that the Lord Jesus gave rown of thorns, but the Constantine gave her a f gold.

is day Constantine is a f fascination for secular red history. His grand- s unwittingly remembered child who lisps a nursery for he was Coel of Col- a British chieftain. His is canonized among the and remembered in the calendar on the third day for she was Saint Helena, ave found the True Cross alem.

Constantine was born to- close of the third century, man Empire was in a d state under divided rule, Christian sect a persecuted within it. Diocletian was mperial throne, and by his any Christian martyrs met ath. Many more carried gurement of torture down s to their grave. Yet those rvived until Constantine d Christianity become the eligion of the Roman and some were to know the kiss of Emperor Con- upon the scars his imperial sor had inflicted.

f a Roman pagan father British Christian mother, ine fought his way from te province of Gaul, down me itself, and thence to m on the shores of the s. Lance in hand, the led a solemn procession the ancient city, tracing boundaries of his new "the city of Constantine," inople. When his entour- rve with astonishment the growing circumference the soldier-sinner-saint responded with one of those enigmatic replies, part practical, part pious, which his biographers have interpreted as sham or sincerity according to their own lights. "I shall still advance till He, the invisible guide who marches before me, thinks proper to stop."

For more than a thousand years the Emperor's new Christian city of Constantinople reigned as queen of the civilized world. The resources of Europe were at her command. The old buildings of Greece and Rome were dispoiled of their most perfect sculptures to render her beautiful. In her location, every wind wafted the riches of the most distant places of Europe and Asia into her secure harbour, the Golden Horn.

The Emperor's dream of a Christian capital for the world was shattered exactly five hundred years ago when the Turks stormed the walls and captured the City of Constantinople in 1453. Today when the Christian historian thinks of Constantine it is not in connection with his Constantinople but with the much less imposing town of Nicaea, where Constantine convened the first general Church council in 325. There in ecumenical conference before the Emperor churchmen Arius and Athanasius debated the divinity of Christ. The Nicene creed which was then drawn up and accepted, never since to be seriously disputed, affirmed the doctrine of the Trinity, declaring Christ to be true Man to bear our sorrows, and true God to forgive our sins.

Apples of Gold

A word fitly spoken is like apples of gold in a setting of silver.—Proverbs 25: 11.

As the evening twilight fades away the sky is filled with stars invisible by day.—*Longfellow.*

The foundation fact in religious experience is not the intensity of our emotions, but the profundity of our convictions. The winds of emotion may fill the lifted sails, but a reasoned faith must serve as a rudder if we are to avoid capsizing or pursuing a very erratic course.—*J. J. Radcliffe.*

The significant purpose of our witness is to prevent liberty of the strong in our free society from becoming the tyranny of the weak. —*J. R. Mutchmor.*

Happiness is a perfume which you cannot pour on others without getting some on yourself —*Emerson.*

It is difficult to get people to stand for a principle. They strive to be over-tolerant and so far as lies within them they wish to give offence to no man's way of life. But the Christian life is an offence against evil. We can be so broad-minded in this world that we are flat.—*W. G. Berry.*

There are shadows in all good pictures, but there are lights too, if we choose to contemplate them. —*Dickens.*

Prayer

God, we would know Thee.

The mysteries of life fill us with a consuming passion to know uth about the present and the eternal. Thou alone canst give at truth. The perplexities of life bring with them a yearning trength and courage. In Thy presence do we find ourselves ed with power. The sorrows of life call for comfort and standing. Thou dost understand.

Help us to see Thee and to hear Thy call. Grant us to catch of Thy cross, Thy suffering, overshadowing the homeless, the the discouraged, the unemployed.

Thy Spirit, O God, impels us. We would obey because, O God Father, we long to know Thee. In Jesus' name.

Amen.

DEVOTIONS

With This Sign

Constantine's best-known vision came as he rode across a plain in Gaul during his campaign against Maxentius. Suddenly there appeared against the noonday sun the sign of the Chi-Ro, written in fire upon the sky. The following night, in a visitation, Constantine was again shown the sign.

Years later he confided to his biographer the words that were spoken to him, "Hoc signo victor eris," with this sign thou shalt be victor. The sign was of course the first two letters of the name of Christ.

He set the new mark upon his shields, and carried it into battle, confident that the sign would carry his shields to victory. The next year the edict of Milan gave the Christians the right to practise their religion openly.

One historian soberly remarks that this placed them on an equality with the pagans. It may be on that point that the debatable issue remains: did Constantine serve the Church or enslave it?

The Triple Crown

In a modern pageant written for the recent festival of modern Colchester by Dorothy Sayers, a figure representing the Church delivers this impressive prologue:

"Men and women of Christendom, I am your mother the Church. I was born in a poor fisherman's hut; but our Lord nourished and brought me up to be the Bride of the Trinity. While yet He sojourned in the world, He bade me learn the government of purse and sword, and made me keeper of the keys of heaven, by the hand of His servant named Peter. His last gift to me was a crown of thorns; we shall show you now how His servant Constantine crowned me with a crown of gold. Sons and daughters, pray for the Church that she may come at last to be crowned with light in the courts of the Trinity."

Peter Gordon White

As I See It

Table Talk!

ROMAN COLLAR

I know where I am going to start this writing, but I am far from knowing where it is going to end. The which reminds me of a fine old parson on whom I called one holiday Sunday morning in the vestry of the Church in which he was to preach. Said he: "I have three sermons and I don't know yet which one I'll take." I smiled. The sermon which he preached may have been a combination of the three. And I am in no way unkind when I say that not knowing where to begin, he knew less about where to end. Years have passed, but I still have vivid recollections of the occasion, and, of a couple of amusing things that occurred. However, I don't wish to identify either the Church or my friend.

The Beginning

Well, as I have said, I know where I am going to begin—it is at a dinner, usually a place for genialities.

Around the table there were two United, one Lutheran, and two Presbyterian ministers. Between bites, two or three subjects were discussed. One was: How do you like the new format of the *U.C.O.*? I am not sure that there was complete agreement on the question, but it would be right to assume that all believed that it should have a fair trial. And, of course, it should. The editing will be more exacting, I think.

Since the U.C.O. came up, it may be of interest to AS I SEE IT readers to learn that I had a letter from W....., Sask., in which a man pointedly, and unkindly, stated that he now had found out why *Roman Collar* wrote for this journal. He often wondered, now he *knew*. Ah, how little we know! This correspondent found the "why" from the "Throwing Stones" article. Therein, I recall, I wrote something about it being a bad vicious business to "throw stones" in the name of religion. One particular illustration I used was the attitude certain men are taking toward *The Revised Standard Version*. They are not "pulling their punches." *The R.S.V. is the result of "modernistic scholarship!"* In the "istic" is the sting. *It is the outcome of "modern priestcraft!"* In the "priestcraft" is the thrust of the poisoned dagger. *"Joseph Stalin would welcome the R.S.V. in Russian because of its ability to destroy the cardinal doctrines of the Christian Church."* This last stab is unpardonable. There is not one word of commendation of the wearying years the translators prayerfully spent in searching the oldest and newest MSS, the scores of translations, and in studying the meaning of English words of the 17th century over against their meaning today. No, not a syllable!

So because I pled for a fair chance for the R.S.V., because I warned against new "burnings," I, too, am classed among the enemies of the Christian faith, and thus I am fit to write for the U.C.O.! Some people go somewhat far in their vitriolic ways, and all—Heaven help us!—in the name of evangelical religion, in the name of the blessed Son—aye, the Virgin-born—Son of God.

The New Translation

Said another of the "defenders of the faith" in a letter to the press, "I get quite a laugh sometimes from the new translations." I suppose there is a "time to laugh and a time to weep." It may be that the said "defender" has adequate scholarship to justify his laugh; but let us have a quiet grin at one of my own friends who twice "informed" the uninstructed in "Letters to the Editor" that he "was not following the world's greatest scholars or great clergymen, but God's most true and humble servants such as Matthew Henry, John Knox . . . men used of God to win thousands of souls from darkness, based on the Gospel *from the old King James translation."* (*sic.*) A question—the blessed John died in 1572; the *Authorized,* or *King James Version,* came out in 1611, where was John then? I think we can be certain, if we may continue in this lighter vein that wherever the doughty Knox was in 1611, no Versions are used, not even the K.J.V.! The oft-angry proponents of the latter (which I shall continue to use) may wonder why. I can imagine the possibility of setting up a Committee to investigate the reason. It's a queer *wu-rr-ld* as the Scots would say, and, as Robert Owen said in addition, they are all queer "save thee and me, and even thou art a little queer." Figure out, if you can, where this fits in with the rest of the paragraph. I can't.

Who Hears About It?

Now back to the dinner at which the *U.C.O.* was mentioned and *Roman Collar*. In the midst of the "shop" discussion we recalled that each of us had Communion services recently, and, of course, had taken in new members. It came out that some Roman Catholics had

(*Continued on page* 22)

MUSIC

Choir Gowns and Hymn Tunes

FREDERICK J. HORWOOD

Concerning the matter of choir gowns mentioned in this column in January, Mrs. Ken. Hankinson, of Weymouth, N.S., whose ten-year-old daughter Pat won the first prize in the recent Music Makers' contest, has a bright idea which she would like to share with other readers, since it has been used successfully in her own community. Members of the congregation donated used sheets, so that it required only a pattern, some thread, and a few willing workers to transform the sheets into surplices. Someone came across an old black taffeta skirt, which was used for bows, and the collars and half-moon hats were cut from discarded calendars and covered with small pieces of sheeting. The cost of surplicing the choir was two dollars. They still have to make the cassocks or skirts when material for them is available. Our correspondent suggests that with a W.A. group to do the sewing, and materials donated from various homes, even the poorest of Churches has no excuse for not having a gowned choir.

° ° ° ° °

A friend wishes to sing the words of No. 128 in *The Hymnary* to a different tune, not because she doesn't like Sullivan's "Constance" but just for a change. She quite naturally turned to the metrical index at the back of the book, where she found fifteen other tunes besides "Constance" listed under 8.7.8.7.D metre, and behold, to her dismay, not one of those tunes would fit the words. So what? Something appeared to be wrong with the metrical indication. Not at all! These sets of figures, of which there are about 140 different species in *The Hymnary,* merely indicate the number of syllables in the consecutive lines of each stanza of a given hymn. The words of the hymn under discussion fall into alternate lines of eight and seven syllables respectively. D means that there are eight lines to a stanza (8.7.8.7. doubled). This metrical designation, however, has nothing whatever to do with the poetic metre, or arrangement of accented and unaccented syllables into "feet." In hymn 128 the foot is Iambic, that is, an unaccented syllable followed by an accented one like this: v/-v/-v/-v/-. In all the other hymns under 8.7.8.7.D. the foot is Trochaic, with the arrangement of syllables reversed: -v/-v/-v/-v. So "Constanc the only tune in the book tha fit the words of 128, and i good tune. Sullivan was composer of Church music own right.

° ° ° ° °

A leader in Christian Educ like many others, is dismay the trivial assortment of song by service clubs, young pe groups, men's clubs and other organizations in and the Church, and he cites s cases where semi-humorous have been arranged as spir and seem quite harmless for or two, sometimes bringing a from those who listen and sing. After that, they co with references to the sacred of the events leading up t crucifixion of our Lord, mingling the ridiculous wit sublime. There are also oth called sacred songs with chea jazzy rhythms, trite harmoni saccharine melodies woven to into sentimental strains that well be discarded. There is thing to be said for action so social meetings through, the when young folk enjoy panto demonstrations of John B baby with a cold upon its They like to become "just a prairie flower," and they ass that "it isn't any trouble j s-m-i-l-e." But, if we inte have a sing-song as a whol and edifying pastime, by all let us make it worth while. may be funny, they may be free and happy. They may be tional and elevating. They n majestic; but let us not blend sacred words with s thus making the song an singer both ridiculous. Some are wedded to the wrong such as "On Ilkley Moor," has a dignified tune much suited to a Common Metre than to the story of an ind Yorkshireman. Try this tu "O for a thousand tongu sing." It fits!

° ° ° ° °

I suppose there will alw folk who say there are too hymns used at a Church s some of which they don't very well. If John Wesley we he would ask the congregat sing all eight verses in a key what higher than the setti *The Hymnary.* Suppose a fe genial folk were to meet to for an hour or two after S School and sing their way t *The Hymnary.* It has been and no one ever collapsed. do the playing, you can ma practice worth while by tra ing some of the easier tunes a tone. The average worshi not much at home above D treble.

esbyterian Alliance Plans · the Future

MPBELL WADSWORTH--Montreal West, P.Q.

ming events cast their ws before them. So it hap- that the recent meeting of Vestern Section of the Alli- of Reformed Churches, hold- he Presbyterian System, at Hill Falls, Pennsylvania, was y in the shadow of the 17th al Council of the World yterian Alliance which is to ld at Princeton, N.J., in the er of 1954, and of the 2nd al Assembly of the World il of Churches which is to at Evanston, Illinois, in mber of that same year.

smuch as the financing of large ecumenical gatherings major problem among those plan for the future, the Wes- Section meeting at Buck Falls debated long and ear- as to whether or not it l be justified in holding its regular meeting in February, At long last, the Section imously decided not to meet February, but to take the y, which would necessarily been expended on such a ring, and to use it to defray xpenses of the 17th General il meeting at Princeton.

New Quotas

e financial problem made it- evident in another way. At neeting over a year ago, and economy's sake, the Western on of the Alliance adopted a series of representational s. According to this revised , all the constituent Churches e Section were to have their ates to the Section drastically ed in number. Under the arrangement, The United ch of Canada was to be led to send 14 delegates to the on, while our sister Presby- n Church in Canada was to ermitted to send seven. Of umber appointed by our own ral Council's Executive, 10 d Churchmen were present at Hill Falls a few weeks ago. hip, including Holy Com- on, the hearing of papers, ssions which sometimes lasted late at night—these, for our ates and those of other ches, were the things which three crowded but very rding days.

ominent in our United Church ation was the Very Rev. ge C. Pidgeon, D.D. No man, ghout the years, has made a worthwhile contribution to ork of the Section or is held tronger affection and esteem l its members. His influence has again and again been used for good, particularly as the Section has considered the possible programme of the 17th General Council. Dr. Pidgeon has not failed to point out that, when the Lambeth bishops meet in their decennial convocations, their pronouncements are listened to by everyone, but that the same sort of world-wide attention has not always been given to the published statements of the Presbyterian Alliance. Due largely to his insistence, the Western Section has given long and careful attention to the whole question of the programme for 1954.

The Programme for 1954

The programme is now available in skeleton form. At Princeton, a year from this coming summer, the present-day representatives of the 16th Century Geneva Reformation, coming from all parts of the world, will be asked to concern themselves with the general subject of "The Mission and Renewal of the Church." The six sub-themes will be as follows:

1. The Reformed Church and the Ecumenical Movement.

2. The World Outreach of the Church.

3. The Laity and the Ministry in the Life of the Church (or—The Various Ministries in the Church).

4. The Role of the Church in Present-day Education.

5. Church and State (or—The Freedom of Religion and Conscience in the State).

6. Forms and Ways for the Renewal of the Church.

At each year's meeting of the Western Section, one inevitably misses old friends, but at the same time has the opportunity of greeting new ones. Among the United Church delegates, who were present this year for the first time, were the Right Rev. A. A. Scott, D.D., our Moderator, Mr. Ivan Robison of Calgary, Dean H. S. Armstrong of McMaster University, Hamilton, and the Rev. Ernest E. Long of Montreal. Mr. Long was one of the main speakers on the programme. His address on Religious and Civil Liberty, with special reference to the Quebec scene, was outstanding in every way, and will live long in our memories.

Rev. Ernest E. Long, Fairmount-St. Giles Church, Westmount, Que., who was one of the main speakers at the recent meeting of the Western Section of the Alliance of Reformed Churches, will broadcast over the Trans-Canada network of the C.B.C., Sunday, April 19th, 2.30-3.00 p.m. E.S.T.

Many Subjects Considered

Other subjects considered by the gathering included the place and status of women in the Reformed tradition, the continuing problems of Christian education and the possibility of further and speedy Church Union among the Churches of the Alliance family. And as has already been pointed out, plans, for the 1954 General Council of the Alliance were much in the thought of everyone. At the same time the imperilled condition of certain Churches of our faith, both in South America and behind the iron curtain, obtruded itself in serious discussion and carefully prepared resolutions at various points in the proceedings.

Before the Section adjourned quota sheets were distributed, showing the number of delegates, to which the constituent Churches of the Alliance in North America would be entitled both for the Princeton and the Evanston meetings. To the General Council of the Alliance The United Church of Canada will be expected to send 19 delegates and two corresponding women members. At the General Assembly of the World Council of Churches we shall have six representatives present.

The Rev. Dr. Addison H. Leitch of Pittsburgh, Pennsylvania, showed himself to be an able presiding officer during the three day sessions. Dr. Ralph Waldo Lloyd, President of Maryville College in Tennessee, the permanent secretary of the Section, as usual impressed everyone with his grasp of business detail. At its closing meeting, Dr. John H. Gardner of Baltimore, Maryland, was elected chairman of the Western Section for 1953-54.

DR. GALLAGHER AT ALLAHABAD

Extract from a letter from Robert Rae, M.Sc., Agricultural Missionary, at Allahabad Agricultural Institute, India.

"Allahabad, India, was favoured by a visit from Dr. W. J. Gallagher, General Secretary of the Canadian Council of Churches, in January. He had attended the annual meeting of the Central Committee of the World Council of Churches which met during the first week of this year in Lucknow, India, where he represented both the Canadian Council of Churches and The United Church of Canada.

After the sessions were concluded, he and several other of the delegates went to Allahabad to visit the Agricultural Institute where he was the guest of Mr. and Mrs. Robert Rae, United Church missionaries there.

"He arrived on Friday evening, January 9th, and spent the following day seeing the many phases of agricultural and rural work being carried on there, including the new pilot extension project supported by the Ford Foundation.

"On Saturday evening he was the guest of the Missionary Language School in the city. Previously, the Missionary Language School has run only four months during the summer of each year at Landour, a hill station in North India. Students continued their studies in the winter at their own stations under private tutors. This year, however, the Missionary Language Board has opened a winter school at Allahabad to run six months during the winter. This provided a very good opportunity for Dr. Gallagher to meet a large number of the new missionaries to North India, including two other United Church Missionaries, Miss Louise Best of Nova Scotia and Miss Muriel Stephenson of Toronto. After dinner Dr. Gallagher led the students in their evening vesper service and then spoke to them about the World Council meeting he had just attended.

"Sunday evening Dr. Gallagher preached the sermon at the regular weekly worship service for the Christian staff and students of the Agricultural Institute. On Monday afternoon he addressed an assembly of all the students and academic staff of the Institute. He spoke about Canada and answered questions; it was a talk which the students very greatly appreciated. Their knowledge of Canada had been very limited.

"On Tuesday morning Dr. Gallagher left with Mr. Rae on a short visit to Agra and Delhi, and then went on to visit the mission work of The United Church of Canada and the Canadian Presbyterian missions in India."

PARENTS and TEACHERS

MARGARET G. WILSON

ATTENDANCE CHART For MAY

The time for the singing of birds has come.

DIRECTIONS

Out of coloured construction paper cut two butterflies for each child, with wings joined at the top edge.

Each Sunday a child is present write a verse on the butterfly.

Write one across the top butterfly but on the inside write a verse on each wing of the butterfly.

Be sure the children know the verses you are writing on their charts.

Children as World Citizens

A teacher may understand the correct methods of teaching, know the theories and accumulate piles of materials, but unless she knows the needs of the children she is teaching she cannot be a successful teacher. One certainly must obtain all the possible knowledge she can on the subject to be taught, but the problem of teaching is a difficult one to tackle. We must help children to live in a confused world. We must be a real friend to the children and find out what they are thinking and doing, and in turn tell them what we are thinking and doing about the same problems. The whole foundation of the family spirit should be the responsibility of children's workers. And we all have to live and work and play in a community where people do not all think or perhaps live like ourselves.

We may feel that we are the superior people of the world in mind and culture, but we must abandon that idea and believe what the anthropologist believes — we are all one. We are all mixtures whether we know it or not or like it or not.

A young Japanese student attending a college in Buffalo was recently visiting the kindergarten children in the public schools. Upon her return to the college, she said "I noticed little children had no prejudices. They all worked and notice differences in colour, speech or dress. It's too bad little children have to grow up, isn't it?" What happens along the way to adulthood? We as adults must consciously or unconsciously develop prejudices in those world-minded children. So it is up to us, as adults, to rid ourselves of our prejudices and help little children to develop and enlarge their idea of world citizenship.

Think up some good, common project with other nations on a world scale. Somehow create a project of world enterprise. It is not as difficult as it may sound.

In the sight of God, we are one colour, and by the blood of Christ we are one family. We must come to a common relationship ourselves before we can have one world, and we can have one world only as we develop world-mindedness in our children of today.

The Family and the Community

Children no longer get all their entertainment in the home. At a very young age they become community participants. They play on the street with little friends, on the playgrounds, in the parks, in recreational centres in our schools and other community organizations. The Churches cannot do the whole job. Neither can they do all the reaching. Other organizations must reach too. Church and school teachers, especially teachers of the tiny tots must not become

and in our Churches. Through these various channels they learn that in order to be accepted they must learn to get along with each other.

The house is the centre of family living. Low income means a poor house and poor living but it need not mean a poor home. We want better houses for all classes of people but we want better people too And the family has a responsibility to build a community of concern because the community influences every individual that lives within its boundaries.

Churches of the community have their responsibilities too. They must reach out and influence not merely the adults but the children professional baby-sitters, as is frequently the case, but professional teachers.

As leaders in the home, the Church, the school or in the community centres, we cannot always just accept ideas because ideas are very important. We must be sure we have the right ideas.

We are constantly against things. We forget it is often just as important to be for a few things — for truth, for peace, for justice, for man, for society, for principles that are good.

We cannot isolate ourselves and succeed. We must learn to live together, plan together, pull together, and work together for ideas we believe to be founded upon the will of God.

A Mother's Day Tea Party

Children of any age enjoy participating in a Mother's Day Tea. I carried it on with children of the Nursery Department of the Sunday School for several years. This "tea" was held on the Saturday afternoon preceding Mother's Day. Parents were notified a week or two in advance so they could plan accordingly.

While the Mothers were having a special programme planned for them; an instrumental solo, a vocal solo and a speaker perhaps, the children were playing games in another room. I always had them make paper hats, too. Then when the adult programme was over the little tots entered the room, wearing their hats and carrying little bouquets of forsythia that had prepared for them and sin "Today is the (tenth) of May I'm thinking of my Mother." was usually followed up by "I my garden" and when they to the end of the song, "I gav Mother the first bouquet," child walked over and gave Mother the forsythia bouquet which we had inserted a large

After this the children seated at a long, low table d ated with forsythia and were s skippy-cups and cookies whil Mothers had tea and cookies child always asked the blessin

These "teas" were always cessful and it was an exper that seemed to be enjoyed by the children and the Mothers.

"My tea" is only a sugge You might like to experiment a "tea" and use your own nality and have even greater cess and more fun than I had mine. But at any rate I hop try it this year.

Handwork

The carnation is the uni Mother's Day flower and for reason alone the children enjoy making one. From a pa of pink tissue paper, cut c about three inches in dia You will need ten or twelve of circles for each child, but by ing the tissue paper several many circles can be cut at a

Give each child twelve c and a pipe-cleaner. The cleaner must be pushed th the centre of each circle. Wh twelve circles are on, bend ov tip of the cleaner. This will pr the circles from slipping off. I wish you can dip this tip into cologne or toilet water. This e ially delights the children. push the circles to the tip a and taking them all in your running your hand from the to the circles, and squeeze circles tightly together. Releas hand, shake the flower slightly you will be pleased with the fluted appearance of the carn Green leaves, cut from cons tion paper, may be pasted or st to the stem for a more na looking flower.

The Carnation is the Mother's flower.

W TESTAMENT

Demythologizing" ew Testament

CORSTON, Saskatoon, Sask.

f Bultmann, Professor of stament in the University urg, Germany, has recently d a theory which has widespread discussion Biblical scholars and theo- It is to the effect that nity will remain meaning- modern man as long as it at its face value as liter- historically true!

ann asserts that we are ed by a mythological of the world in the New nt. The conception of the in spatial terms as con- of three stories, heaven, and Sheol: the idea of ossession: the belief in the al nature of the "principal- d powers," etc.: these are hology, according to Bult- t was natural for the gospel tated in these terms when written. That was the out- that day. Today, however, nnot accept such a view of ld. Christian ministers must to ask him to accept it. But must the Christian teacher nerely to eliminate such gical elements, after the of liberal theology. Rather t interpret them, and come s with them. He must deal em "existentially," that is, t ask what the narrator in count is saying about his istence. Christian faith is cerned with experiences of nt past. It summons man d now to come to terms resent confrontations of The Cross is not a past o which one looks back: t is "an event in time and time which is, for faith, tly present."

ann's whole position has f course, thoroughly criti- d vigorously attacked. He n accused of failing to do o the historical element in nity. Yet he insists that nity is basically an event. st something fundamental pened. That something was al importance not only for s of the New Testament , but also for each of us, r our contemporaries in world. Christianity is not number of timeless truths." unded in historical factors. theless, Bultmann comes y close to breaking away e historical origins of anity by stressing the y of the New Testament s to Christ as being the source of our knowledge . It is because they summon us to decide for or against Him as a historical being that we must so decide. But surely there was something in the actual life of Jesus on earth as a historical figure which *caused* the New Testament witnesses to summon men thus to decide. Bultmann tends to emphasize what happens in consciousness, what happens in my way of understanding myself, what happened to the faith of the disciples, as constituting the really important factors in Christianity. Surely this is not adequate, and yet Bultmann is extremely reluctant to go further. He allows a very subordinate position in Christianity to any knowledge of the historic Jesus.

Professor Ian Henderson, of the University of Glasgow, expounds Bultmann's position with clarity and sympathetic insight in a recent study, *Myth in the New Testament*. He notes the persistent emphasis which Bultmann lays upon decision. Man must decide as to whether or not he will interpret his own existence according to the New Testament. Does Bultmann simply reflect existentialist philosophy in this whole matter? Surely there is definite stress upon the necessity of coming to a decision within Christian teaching. Christ himself emphasized this. It may well be that Bultmann's underlining of this essential element in Christianity is the most important feature of his message. It is another way of presenting the inescapable Christ.

Elsie the cow, bought with United Church Funds for the refugees at Le Haut Maison, Sucy-en-Brie, France, is shown above with her keeper, Carlos Cuadra, a Spaniard, and four of the children: sitting, Carmen and Diego, Spanish, Mychalke, Hungarian; standing, Charlotte, Estonian.

ELSIE—*The Cimade Cow*

The United Church Bought Her

Our readers will remember the story by Rev. MacGregor Grant, Rosedale Church, Toronto, Ont., of his visit to Le Haut Maison, Sucy-en-Brie, France, the Home for Refugees set up by Cimade, the Christian Relief Organization in France. He told of the need for a cow. Immediately the money came in for the purchase of an animal and to supply feed.

We have received the following letter:

MY DEAR FRIENDS:

We are, at last, able to send you these two photos of the cow, Elsie, which we were able to buy through your generosity. She is of a small race, the Isle of Jersey race, which is very strong and gives a beautiful rich milk. She has a pedigree, so that we know that her parents were of the same sturdy, family of good milkers.

We hope to find soon one or two other cows of the same kind so that we can be sure never to be short of milk, and we shall make butter with the cream.

We have just bought a machine to sift the cream from the milk to which one of our workers has adapted a small electrical motor.

All this is the outcome of your gift, and we wish you to know how very grateful we are.

The man in the photo is the farm hand who takes care of the cow. He is a Spaniard, and fled from his country, because he wished for more liberty. His little daughter is seated on the ground with three other children, all refugees, their parents having flown from either Hungary or Estonia, as so many others.

Believe us all, ever yours most gratefully,

J. Merle d' Aubigué.

Rambler's Column

VICTOR FIDDES

Henry Drummond, in a paraphrase of Luke 19: 41, said, "First Jesus looked at the city, then He wept over it, and then He died for it." In that saying, Drummond recovered the entire movement of Jesus' earthly ministry — a movement that took Him from the position of the idealist to that of the realist, and then, from the position of the realist to that of the suffering servant.

Jesus frequently "looked at the city." It was the place where He belonged. Israel's dreams and expectations were centred at the city of David, and Jesus was the spiritual heir of that great religious heritage. He did not really belong to the Galilean back-eddy (the writer of the fourth Gospel makes that plain); He was meant to fulfil His ministry at the place where He could have done His most effective work. "O Jerusalem, Jerusalem, how often would I . . .!"

"But thou wouldst not!" We do not know just at what point in His life Jesus became a "realist." We do know that very early in His ministry Jesus discovered that the people of His day had no intention of taking seriously the matter that they talked so idealistically about —the impingement of God upon them. For all their religiosity their hearts were not changed. They were still in their sins, and intended to remain that way.

One of the most critical points in human experience is that point at which the idealist is forced to become a realist. Usually he does one of two things: he either reacts violently from his first position, becoming a disillusioned misanthrope, or he beats himself out in some useless attempt to resist the evil that is successfully overwhelming him and his society. Jesus accepted neither alternative. He simply placed himself, at the situation in which He found Himself, wholeheartedly at God's disposal. He "died for the city."

To say that Jesus died for the city, however, is not to enunciate a code of behaviour for other men. Nor is it to establish the superiority of "the vicarious life." Actually the message of the cross is not that we should suffer for other men, but that we should obey God. Only one Person was called upon to live *The* vicarious life, and He did it. The message of the cross is simply that we should render in our own situation an obedience to God like that which took Jesus to the cross. When idealism fails, and realism leads to despair, there remains the high vocation of quietly doing what God wants one to do.

At Vacation School—EVERYBODY WORKS

What Can I Do to Help?

CLARKE MacDONALD

"I'd be glad to help," exclaimed a busy housewife and mother when invited to teach in Vacation School, "but whatever could I do to help?" . . .

. . . "That was the most exciting experience I ever had," said the same woman at the close of the dozen sessions of the Primary Department of the Vacation School held in her Church.

To that school came seventy-eight children from five different school sections. So enthusiastic were they that as early as the following Christmas they were asking their minister and Church School teachers, "Are we having Vacation School next summer?" Parents appreciated the efforts of the leaders of the Vacation School, too. One father of five children said to the Director, "It gives the children good training and helps them just at that season when they are looking for something to do and nothing constructive seems to be available."

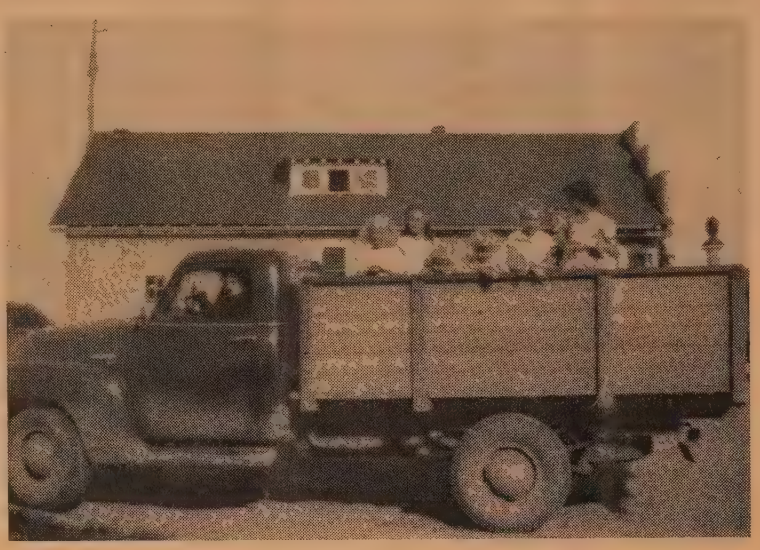
That school was but one of seven Vacation Schools with a total enrolment of 443 boys and girls which were planned and directed by two young ministers on adjoining rural charges in Nova Scotia. These seven schools were staffed by forty-six leaders drawn from the congregations of the above charges.

Leaders Can Be Found

Don't be afraid to ask busy people to help in your Vacation School. Use your imagination to discover the special contribution which could be made by many fine people not usually active in the regular Church programmes.

For instance, the mother mentioned above was also a school teacher. She had just completed ten months of teaching when asked to assist in the Vacation School. Though looking forward to spending more time with her family during the summer months, she gave two weeks to the school. She was glad to do this once she realized the need and the opportunity.

The training of the leaders from so many places presented a real problem. It was difficult to find the time and to arrange for their meeting together prior to the commencement of the school. However, the two ministers collected those who needed transportation, and held a brief training period of one day in a central place. This experience and fellowship along with individual coaching as they worked in the school encouraged them to give of their best. Certainly what they may have lacked in specialized training they made up in sincerity, consideration and enthusiasm. When local people are helped to realize that they can make a real contribution to this important programme for children, they are usually willing to give of their time and skills even at some cost to themselves.



Going to Vacation School. All sorts of conveyances are used to get the children to the Church centre.

Vacation School Needs All Kinds

There is more to a Vacation School than just formal teaching. In the schools mentioned above, a group of men made a real contribution by solving the transportation problem.

It was July, and these dozen men were busy people,—farmers, fishermen, lumbermen and business men. But they were so convinced of the value of a Vacation School that they organized themselves in shifts to transport children to it. The Director helped the men with arrangements and their plans worked out smoothly and satisfactorily for all concerned.

There were women who not leave their homes to teac Vacation School but were ested enough in it to be a sitter so as to enable someon to help in the school. Som the best leaders of a Comm cannot help because they to care for a young child.

Then there were many w in Church groups who helpe Vacation School by encou their group to provide supp rulers, plasticene, paper, sc etc. The Director was ready to give information these special needs. A "s and paste" shower can be Also, members of such helped by supplying refresh for the closing programme school, known as "Family N

Everybody Helps—Everyb Benefits

There are those who may able to teach or help in any way but are glad to share financing of the school. benefit in the joy they receiv such service. One elderly who had neither childre grandchildren in the school donation through the mail note, "We cannot be present public closing but want to h the work you are doing."

Yes, when you have a Vacation School — Eve works!

Training Centres Plan for Summer

WM. F. CLARKE

A wonderful and profitable summer awaits our Church workers at each of the Christian Workers' Centres. Outstanding leadership, lovely settings, and opportunities of training for service all promise an exciting and worthwhile vacation for any who register in time.

NARAMATA

Again this Centre offers a full summer of activities for a wide variety of interests.

June 27 - July 3 — Graduates' Reunion.

July 4-17—Summer School for Sunday School and mid-week leaders. Special attention and resources available for leaders in nursery, beginner and primary work.

July 18-31 — Summer School with special leadership and resources for leaders of juniors, intermediate and senior groups.

Aug. 1-14—School of Religion and Life. This annual project brings the most outstanding leaders of our Christian Church to an informal school where lay workers may attend and receive inspiring help.

Aug. 14-28—Family camp, an informal holiday programme for all members of the family.

Sept. 4-7—A.O.T.S. Round-up.

Board and room, cottages, beach, boating, playground equipment all available for an inexpensive summer.

Write to Rev. R. McLaren, Christian Leadership Training School, Naramata, B.C.

THE PRAIRIE CENTRE

Tentative plans call for a full summer of work camps offering outstanding leadership in Bible study, and leadership training. A rich fellowship awaits all those who attend as they share in worship, study, work, reading, recreation, sports and other activities.

Work camps offer an opportunity to do something worthwhile at camp and learn something worthwhile from camp.

A series of work camps from mid-June to mid-September will accommodate young people, young couples, Sunday School workers, A.O.T.S., etc. Watch for the final announcements.

Write to Rev. Bill Clarke, Prairie Christian Training Centre, Fort Qu'Appelle, Sask.

FIVE OAKS

Summer activities at Five again emphasize work well-known leaders, and lay ers' specialized courses.

June—S.C.M. work camp.

July and August — Five work camp.

June—Caravan training for central area.

July 15-Aug. 1—Seminar Fritz Kunkel, noted Ch educator and psychologist.

Aug. 1-8—National Conf of Young Adults.

Aug. 8-15—Family camp Mead and Rev. F. Fidler as ers.

Aug. 15-29—Camps for C leaders and teachers.

Write to Rev. Beverly Five Oaks, Paris, Ontario.

THE ATLANTIC CENT

This centre will begin its ities with a six weeks' lay le course offered at Berwick N.S., beginning on August

Write to Rev. J. Stewart, waaksis, N.B.

A worthwhile summer can your winter worthwhile. P attend one of these Ch Workers' Centres and share rich fellowship and outst leadership that is offered y

ronto Church lled Down, w One to Rise

Oak St. Church Will ve Housing Project

. RANNS, Toronto, Ont.

ak St. Church, Toronto, Ont., being demolished to make for a new Church. With a munion in the morning and a well in the evening on Feb. l the last service was held in old Church.

uring that month preachers nerly associated with the three rches preached to large con-rations in a series of closing ions prior to the disbandment. se sermons strengthened the lve of the people to build anew, d the changing conditions of new day, to serve the needs of t will be virtually a new terri- in the Regent Park Housing ject. After having rejected as ise a proposal to remodel and vate the present building, the adequate policy is the erection new Church. A new building be erected to deal with the ghbourhood's needs and to fit in the new architecture of the sing scheme.

1942 three Churches were ght together to make Oak ted Church—the old St. Giles, nerly Presbyterian, the King Methodist Church and the Par-ent St., formerly Methodist. g St. had for more than thirty rs the pastorate of the late Rev. J. Wilson, a household name in t Toronto. Parliament St., built 1871, had a succession of min-rs, with Rev. John Coburn, ., and Rev. C. W. Watch among best known. From that Church e emerged men who were ous in the municipality of onto, three ex-Mayors of Tor-and other notables.

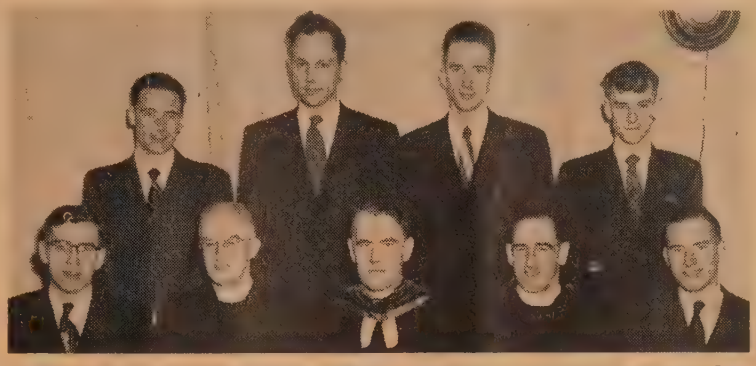
he old St. Giles Church was t in the year 1888 at a cost of 000! It was built to accommo-e 1,200 and in the time of Rev. H. Cameron, D.D., (who was ister of East side Presbyterian St. Giles for 24 years) it was vded to the doors. At first the e of the Church was East side. 1901 the name of the Church changed to St. Giles Presby-an Church, being named after famous Church in Edinburgh. emained as St. Giles until the on in 1942.

1914 the Rev. S. H. Pickup called to the Church and was tor, faithfully and well, until 2, when Rev. W. J. Wilson was ointed assistant superintendent il a new pastor was chosen. In 1944 the Rev. H. D. Ranns (then the first minister of Swift Current United Church, Sask.) was selected and for seven years kept the flag flying until in 1951 he resigned and retired from the work. Since then, Rev. Fred Smith has been minister and is leading the congregation through its stage of transition into the new era.

The new Church will cost at least $100,000. Rev. J. C. Torrance, Secretary of the Home Missions Council of Toronto, estimated that he sees the sum of $75,000 in sight. This amount he reckons to come from the sale of Parliament Street Church, King St. Church and the Dixon Hall community centre, with the congregation of Oak Church being asked to raise the sum of $20,000 and subscriptions from interested parties, helping the total effort.

A committee is at work selecting the type of Church to be erected. At this time no definite plans in the choice of a design for the Oak St. Church have been chosen. It is known that it will be a flexible building, seating no more than 300 worshippers, with steps taken for further requirements. It will have better facilities for Sunday Schools and social work than the old building. It will be in harmony with the surrounding property. Architects in Toronto have been engaged to submit plans. The building will be planned for the work to be done in that area. With 1,274 units in the Regent Park Housing Project and the area round about, a great work is open to the workers in the new Church. The Oak St. congregation will meet for worship in Lord Dufferin school in the morning and in Dixon Hall in the evening; and so will carry on the work until the new building is ready for them.

Present Windermere Church, Toronto, built 1925-26 is now free of debt. Ceremony of burning the mortgage took place on March 8th, with Rev. R. O'Brien the minister presiding and Rev. W. L. L. Lawrence, minister for nineteen years, assisting. Left to right: Rev. R. O'Brien, G. Graham, George Chellew, A. Eckersley, H. Tracey, S. Mayhew, Mrs. Adams, G. McConnell, W. Reid, Rev. W. L. L. Lawrence.



Metropolitan Church, Edmonton, has six candidates for the ministry attending Alberta University and St. Stephen's College. On February 15th they had charge of the morning services. Left to right—front row: Mr. Barry Brooks, Rev. John McKnight (assistant), Rev. Reid Vipond, minister, Principal E. J. Thompson, Mr. Terence Anderson; back row: Messrs. James Logan, Clifford Wilkinson (student assistant), Ronald Dougan, Glen Betts.

Mr. W. Myron Redmond, Chairman Montreal Presbytery Committee United Church Men, was guest speaker at a recent meeting of United Church Men's Club, Trinity Church, Sherbrooke, Que. Shown above are, seated, left to right: J. W. McKee, Rev. T. D. F. Everett, Mr. Redmond and Senator C. B. Howard; standing: P. R. Pollock, Gordon Armitage, W. T. Logan and Russell Forrest.

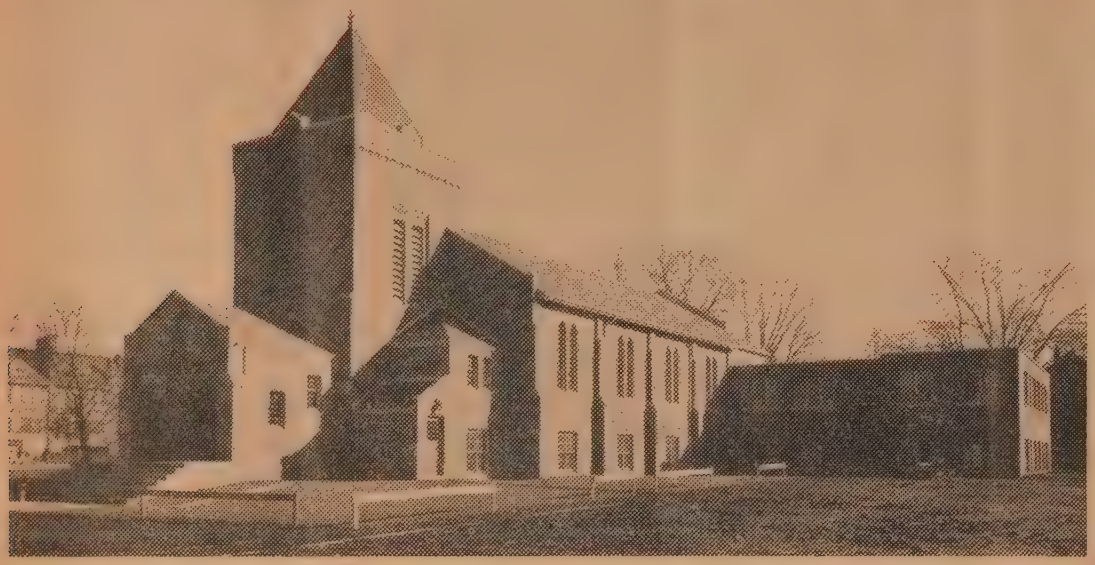
Dundas-Grenville Presbytery honoured Samuel Brown recently by presenting him with a Bible and praising him for the service he and his family have given the Church. Mr. Brown is Superintendent of Spencerville Sunday School and his three sons are also Superintendents. Pictured are, left to right: Lyall Brown, Superintendent at Shanly; Mr. Samuel Brown; Earl Brown, Superintendent at Ventnor and Ambert Brown, Superintendent at Iroquois.

Memorial Window

St. George's Church, Toronto, Ont. At a recent congregational meeting Mr. L. B. Gartshore, on behalf of the Gartshore families, presented and unveiled a Memorial Window in memory of their late father and mother, Mr. John James Gartshore and Mrs. Helen Gartshore. The late Mr. Gartshore was Superintendent of the Sabbath School of the Eglinton Presbyterian Church for thirty-five years, and was an active member of the Kirk Session and the Board of Managers for upwards of half a century. He was also very active in Y.M.C.A. work in the city for a similar period of time. Mrs. Gartshore was an active member of the Ladies' Aid Society and the Woman's Missionary Society for the greater part of her life.

The Rev. John Short, D.D., conducted the service of dedication, accompanying the presentation and the unveiling.

CHURCHES



The new Westminster Church, Weston, Ont., was opened February 22nd. Rev. J. S. Mackenzie is minister.

Church is Opened

A large overflow congregation participated in the opening of the new Westminster Church, Weston, Ontario, on Sunday, February 22. Assisting the minister, the Rev. J. S. Mackenzie, were the Very Rev. George C. Pidgeon, D.D., representing the Moderator and the General Council; Dr. W. A. Hunnisett, president of Toronto Conference; Rev. C. A. Jay, chairman of Toronto West Presbytery; Dr. John Line, representing the Divinity Colleges of the United Church; Rev. K. J. Joblin, former minister of Westminster and now professor at Emmanuel College; and the Rev. J. W. Gordon and Rev. J. M. Macdonald, who are elders of the Church.

Mr. James Aitchison, clerk of session, handed the keys of the Church to Dr. Pidgeon. Following this the new Bible and lectern, the pulpit, the font and the communion table were dedicated by the different ministers. Then the congregation of the Church, Mr. Mackenzie and Dr. Pidgeon all took part in the solemn act of dedication of the Church itself.

In the afternoon more than two hundred members of the Sunday School marched from the old Church on Main Street to the new Church on William Street for their service of dedication. The superintendent, R. S. Taylor, was assisted by the various Sunday School leaders, and the address was given by the minister. In the evening the speaker was the Rev. C. A. Gowans, D.D., of College Street United Church in Toronto.

Guest Preachers

The following three Sundays were also marked by special opening services. On March 1st the Reverend K. J. Joblin was guest speaker in the morning and Rev. Philip Duncan, minister of Erskine United Church, at night. March 8th the Reverend J. K. Moffat, former member of Westminster and now minister at Simcoe Street United Church in Oshawa officiated at the morning service and the night speaker was the Rev. W. A. Hunnisett. On March 15th Westminster Church celebrated its 95th anniversary service.

The day after the official dedication of the Church, the Woman's Association held Open House both afternoon and evening so the townspeople of Weston and the friends of Westminster could view the completed building.

The exterior of the new Church is done in variegated tapestry brick. The Church auditorium is the chancel type with furnishings in the limed oak effect to match the wood trim. It has a seating capacity of 460. There are thirteen Sunday School classrooms, large primary, beginners and nursery rooms, ladies' parlours, a Young People's room, choir room, vestry, modern up-to-date kitchen and a large auditorium with stage. Mr. Harold Lindsay, an elder in the Church and a member of the firm of Govan, Ferguson, Lindsay, Kaminker, Maw, Langley and Keenleyside, was the architect. The cost of the Church was approximately $225,000.

Anniversaries

● **Zion Church, Kingston, Ont.** February 22nd was Anniversary Sunday with Major the Rev. J. W. Duncan, Area Chaplain of Eastern Ontario, the morning preacher, and Dr. H. A. Kent in the evening. The choir sang special music at both services.

Following the evening service the mortgage burning ceremony took place, and the mortgage long held on the manse was committed to the flames.

A capacity audience witnessed the event. The members of the present Session and Board of Managers formed in rows at the front of the Church, together with visiting ministers, Rev. J. T. Caswell, a former pastor, and Rev. H. D. McCuaig; while chosen officials participated in the ceremony. Rev. H. J. Bell, who had given notable leadership in the discharging of the debt, spoke to the congregation and friends of the long standing and final settlement of the obligation. He expressed thanks to private anonymous contributors, to the Ladies' Guild, and to the members of Session and Board of Managers, who have given excellent co-operation.

The silver tray on which the mortgage was burned was held by Mrs. H. A. Godwin, President of the Ladies' Guild, and Mr. Thos. A. Hogan, Chairman of the Board of Managers. Rev. H. J. Bell held the candle which lighted the document, while William J. Harris, a valued, long-time member of the Session, very deftly handled the burning and charred remains. Mr. Bell then offered a short prayer of thanksgiving and petition for divine guidance, and the Benediction brought to a close the services of the day.

A social hour was then spent in the Recreation Hall.

Glebe Church, Ottawa, Ont., Rev. J. P. C. Fraser, D.D., minister, celebrated the 57th anniversary with special services. Rev. A. M. J. Gray, D.D., was guest speaker in the morning and Mrs. Ralph S. Collins, Angola, spoke in the evening on the World Mission of the Church. The congregational supper was held on the following Monday.

Renovated

The Church of All Nati Montreal, Que., Rev. R. G. Kats off, superintendent, has rece been renovated. Starting wit modest bequest the various gro in the Church added to the f with the result that the organ overhauled, lighting moderni new choir gowns secured, the h painted, and the sanctuary bec a "little cathedral" with the paintings of Mr. V. Morschins A Rededication was held rece with Revs. J. K. Brown, J. I. M Kay, D.D., A. Lloyd Smith, D taking part.

● **Ryerson Church, Vancou B.C.,** Rev. Matthew W. Steven pastor, has added to its staff H Harry B. Wallace, D.D., as ass ant and Mr. George Taylor Executive-Secretary. They hop secure the services of a Deacon soon. Mr. Stevenson came to V couver three years ago from D oon, Scotland, and is already fil a large place in the life and w of the Church at the Pacific Co Three Worship Services are h each Sunday to accommod the congregation. The Memo Centre built two years ago Church School and Week- activities is now overcrowded. enrolment of pupils and teach numbers 1,618.

The Drama Club of St. Pa Avenue Road Church, Toro Ont., recently presented the "Don't Darken My Door" by A Coulter Martens. It was dire by Mrs. R. Allen and ran for th nights.

Church Burns

Norwood (Ont.) Church, Harold K. Wright, minister, destroyed by fire early Sun morning, March 15. Nothing c be done to save the building a the flames were discovered b passing motorist. Only the bl ened stone walls remain stand The building was valued at $1 000, upon which there is a $45,000 insurance. The congr tion has decided to rebuild. was considered one of the fi rural Churches in the area.

Norwood (Ont.) Church destr by fire.

PEOPLE

Picture by Newton. Courtesy The Ottawa Citizen.

ree young Tyros of MacKay United Church, Ottawa, look over Wilfred mkerrysingh's book, "An Anthology of Games," while R. Monroe Schooley, esident of the Ottawa and District Boys' Work Board smiles happily. Some boys and leaders braved a wet Sunday afternoon to attend a rally in McLeod eet United Church hall, where they heard an arresting story of the growth Trail Rangers and Tuxis groups in Trinidad, and saw pictures of the boys at rk, worship and play. Wilfred won his way into the hearts of Ottawa Church groups with his winsome manner and likeable personality.

rinidad Teacher isits Ottawa

Given Film Projector r His Work

'I am learning much on my visit Canada, and I am quite happy be among Canadian boys and ders, and to see how the urches, through the Tyro, Trail nger and Tuxis programmes, meeting the needs of the boys." at was the statement of Wilfred mkerrysingh, quiet mannered, cere, radiant in personality as visited Tyro and Trail Ranger ups, talked to Sunday School emblies, spoke in Church ser- es, and brought Trinidad and people to the Ottawa district. A product of the Canadian Mis- n work in Trinidad, and proud witness to that fact, Wilfred mkerrysingh spent eight days the guest of the Missionary and intenance Committee of Ottawa esbytery, and the Ottawa and strict Boys' Work Board. Open- with an illustrated talk to almers Primary and Junior nday School departments, he nt in the afternoon to Parkdale ited School, where he was ques- ned by the intermediate boys d girls on the public schools of nidad, the various races that de up the population, what boys d girls ate, and generally how they lived. Sunday evening he spoke at McLeod United Church, welcomed by the Rev. A. D. Waite. Monday evening an interested group at Hawthorne heard his story. Tuesday evening he met with the Westboro United Tuxis group, with Morgan J. Hildebrand, mentor. Wednesday night a great rally at Manotick United Church, with over thirty boys attending, and many adults. Friday evening there was a big Tyro and Trail Ranger session at MacKay United, with the Rideau Park boys present. Sunday morning he spoke at First United, in the afternoon at a boys' rally in McLeod Street Church hall, and in the evening was the guest of the Boys' Work Committee of St. James at the evening service. Afternoons during the week he was welcomed enthusiastically at the assemblies of Fisher Park Collegiate, the High School of Commerce and the Ottawa Technical School.

A member of the Susamachar Church in San Fernando, this Christian leader is Past President of the Trinidad Boys' Work Board.

As a result of his visit to Ottawa, groups and individuals under the leadership of the Ottawa and District Boys' Work Board are giving Wilfred a film strip projector which he will take back on his return journey to Trinidad. It will create a new link between Ottawa boys and leaders and the boys and leaders in Trinidad. J. R. M.

A.O.T.S. Councils Formed

● **Mr. Ralph Young,** secretary of the United Church Men, was luncheon guest of the National A.O.T.S. Council's executive in Winnipeg recently. Mr. Young discussed current problems affecting laymen in Western Canada. He told of a number of enthusiastic meetings of A.O.T.S. clubs in New Westminster, Duncan, Victoria and Edmonton. His contacts with District Council officers at Calgary and Vancouver gave him further evidence that A.O.T.S. Men's Service Clubs in the Church are on the march in all parts of the West. As a result of discussions in which he took part, a new Edmonton and Northern Alberta District Council has been formed.

Mr. Fred Tully, Manitoba Council President A.O.T.S. (As One That Serves) is shown welcoming the more than 1,400 people who attended the second annual Theatre Night held in Winnipeg recently. National President Mr. G. Brydon McCrea spoke briefly. Proceeds will be used for local and national extension work of the A.O.T.S. organization. Senior Citizens from one of The United Church Homes were special guests.

● **Mr. and Mrs. Edgar Jamieson,** prior to their departure for Victoria, B.C., were guests of honour at a reception in St. Andrew's Church, Rossland, B.C., when the congregation gathered to pay tribute to their work in the Church. Mr. Jamieson has been Clerk of Session and both have given generously of their time and talents during the past 23 years.

The minister, Rev. A. J. Lawton, and members of the various organizations expressed appreciation and good wishes. The congregation presented a silver tray, suitably inscribed, to Mr. and Mrs. Jamieson who thanked the members and told what the Church had meant to them.

● **Rev. Donald J. MacRae,** of Windsor, Ont., has accepted a call to Wingham United Church, to succeed Dr. W. A. Beecroft, who leaves for Ottawa in April. Mr. MacRae is the son of a well-known missionary to China, and is himself a graduate of Victoria and Emmanuel Colleges. He has served in Toronto, Sarnia, and Windsor pastorates, after a term in Western Canada. Mr. MacRae will take over his new duties on July 1st.

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PRESBYTERIES

Special Authority

Cochrane Presbytery received guidance from Rev. George Little, D.D., in regard to "The Observer" Every Family Plan. In this Presbytery four out of twelve charges have already taken advantage of this plan. In the Missionary and Maintenance Fund the Presbytery has increased its contributions to $12,300 which is 10 per cent. over 1951. This Presbytery is still a largely mission area as is indicated from the application for over $5,300 in grants for 1953 to augment the salaries and assist in travel costs for aid-receiving and mission charges.

Under the chairmanship of Rev. John Davies a special evangelism emphasis was given to the sessions by three addresses by Rev. T. V. Hart of Kirkland Lake. Rev. Kathleen Christopher reported that $1,150 has been raised of the total allocation of $2,500 for the Training School. Mrs. Howard Waddell, Presbyterial president, announced that the W.M.S. is making a grant of $41.000 toward the construction of the new hospital in Matheson. The Evangelism and Social Service committee urge that our Churches give more adequate support to the Ontario Temperance Federation which maintains a northern secretary, Mr. C. C. Miller, to give assistance to communities.

The Home Mission Committee requests that special authority for one year to administer the sacraments be given to two of our lay supplies, Mr. Robert B. Wherry of Clute-Island Falls and to Mr. W. D. Penney of Nakina.

E. G. S.

Plans

Peace River Presbytery meeting at Manning, which has developed into a town of eight hundred in five years, made provision to meet the growing needs of the wide and fast developing area. A building campaign is now under way at Peace River to build a new $40,000 Church on a site adjoining the present St. Paul's, work to be done this summer. A new Manse is also being planned at Grimshaw.

Professor L. E. Toombs of St. Stephen's College was the guest speaker.

Value Increases

Halton Presbytery. Extensive building operations and revaluation has led to a listed valuation increase in respect of Church Buildings amounting to $537,125, which now brings the total valuation for the Presbytery to $1,514,-000. Insurance coverage was increased by $465,500 as the result of a special campaign and the value of Parsonages increased by $24,890.

No less than twelve churches engaged in Building Extensions and Improvements, some of them substantial. Of these, Appleby-Nelson, Burlington, Carlisle, Freelton, Strabane, Hornby, Lowville, Palermo-Bronte and Trafalgar met their expenditures without incurring debt. Of the others all but one, including Georgetown, Millgrove, Milton and Oakville each reported capital improvements greater than the increased liabilities.

Statistical returns indicate all-round development throughout Halton Presbytery.

Students Speak

Guelph. So impressed were the clerical and lay members of the Guelph Presbytery with the character and message of five students for the ministry who spoke at the winter meeting of the Court in Dublin St. United Church, Guelph, recently that all fifty-seven pulpits in the area will be opened to candidates to address congregations at the conclusion of their summer work this fall.

Decision to set aside November 1st for this purpose was reached after hearing Dwight Engle, Kitchener; Lloyd Brown, Mount Forest; Allan Scott, Moorefield; Wilbur Lang, Guelph; and Eric Read, West Montrose, who were guests of the Presbytery for the day.

Rev. T. J. Rees, Elora, presided over the sessions, attended by seventy-two ministers and Church officials. Rev. R. G. Hazlewood, of Mount Forest, was the theme speaker, taking as his subject "Form or Force," basing his remarks on 2 Timothy 3: 5. The great need of the Church is that its membership should realize that the institution is only a form, through which the grace of God is available in saving power.

Congratulations were voted First Church, Waterloo, which has oversubscribed its building campaign of $125,000 by $15,000 and now expects to reach $150,000.

Expansion

Kootenay Presbytery. Ministers and lay delegates of the Kootenay Presbytery met for their spring sessions in Trinity Church, Nelson, for three days beginning March 10th. The reports reflected the general health and continued expansion characteristic of the Church in this area. Ministers and lay delegates cheerfully pledged on behalf of their charges to increase their Missionary and Maintenance givings once more. Castlegar, under the leadership of Reverend L. Johnston, reported that it would no longer require assistance from the Missions Board, and received Presbytery's congratulations on becoming self-supporting. The Committee on Evangelism and Social Service reported concerning a number of preaching missions held in the Presbytery, and pointed out some of the conclusions to be drawn from the relative success of various methods employed. Miss Jean Spiller and the Christian Education Committee presented t Church's plan and materials f the renewed emphasis on Chr tian Family Life. This program was enthusiastically received the members who undertook apply and adopt it to th charges. Dr. W. P. Bu Superintendent of Missions, a Dr. W. W. McPherson, Preside of Conference, addressed t Presbytery and lent their wisd and experience to its delibe tions. Reverend J. C. Jacks was elected Chairman of Pres tery for the ensuing year.

Union Meeting

The ministers of Kooten Presbytery then met with t Anglican clergy of the area to d cuss ways in which we might d velop more satisfactory fellowsh and to define areas in which might work in closer co-operati This meeting, begun in pra ended in sympathetic understan ing and in unspoken resolution proceed further in common wo witness and worship as God w direct us

S. B. B.

The New Bible

● **Medicine Hat Presbytery** n extends from the boundary Saskatchewan to the boundary British Columbia across the sou ern part of Alberta. Sixty delega recently met in Southminst Church, Lethbridge, Alta., for t sessions, over which Rev. Har Meadows presided. The agen time table took a beating wh the Christian Education came u The subject discussed was the n **Revised Standard Version of t Bible**, and the necessity of maki a statement to be released to t Press because of recent contr versy. This was finally complet as follows:

"Every Christian realizes th knowledge of God's purpose a activity in history has come to hi by way of translation from t Greek and Hebrew records. Christ's spirit has more and mo won the sacrificial service Christian scholars through t years, translations of the spiritu records have improved. This is cause for Christian rejoicing.

"In **The Revised Standard Ve** sion we have the most recent st in the history of Biblical transl tion. Here is the record of God redeeming love that has attain an accuracy and clarity welcom to earnest Christians."

Mr. Ormond Laveene of t Bow Island Charge, Rev. Ed Pratt, minister, was received as candidate for the ministry.

The W.M.S. Presbyterial mee ing at the same time reported Presbytery through Miss M. Boc who gave an account of her wo in organizing religious educati in rural schools. A lively discu sion followed. Delegates were su prised at the extent of this type work carried on in this Presbyter

ANNUAL MEETINGS

OGEMA, SASK., Rev. R. Swann, minister, held its Union Sunday School annual meeting recently when Mrs. Jack Evans was appointed Superintendent. Treasurer reported cash balance of $247.16; M. & M. allocation $75, was met and $15 sent to Department of Christian Education; $106.23 was sent to Miss Joyce Kilpatrick, a former pupil, for her work in India; $60 was contributed to Church for fuel and redecorating expenses. The choir performed a Good Friday cantata. $57.48 was contributed for Overseas Relief by the 108 pupils.

TRINITY CHURCH, TORONTO, ONT., Rev. E. Crossley Hunter, D.D., minister. The year 1952 was a memorable one in the history of the Church. It has been beautifully redecorated and the givings of the congregation reached an all-time high. At the annual meeting, February 27th, which was preceded by a Turkey Dinner, honoriums were presented to Mrs. F. J. Vowles, Congregational Visitor, and to Dr. Stanley Greenslade, the Assistant to the Minister. Dr. E. Crossley Hunter, Minister, was presented with a new car. The spirit of rejoicing and expectancy marks the congregation in all its organizations.

WATERVILLE CHURCH (QUE.), Rev. J. M. Butler, minister. A very successful year reported by all of the various organizations, the W.A., the W.M.S., the Couples' Club, and the Sunday School. Extensive repairs were made to the manse kitchen; new cupboards installed, new tile floor laid, and a new electric kitchen stove put in; also a new oil furnace installed. All financial obligations were met, and the new salary scale for the minister accepted. The M. & M. allocation was over-subscribed due to generous contributions. The new Every Family OBSERVER Plan was also accepted for the active families of the charge.

WESLEY, CALGARY, ALBERTA, Lynden C. Lawson, minister. New members received, 171 (75 on profession of faith); total membership, 1,181; net gain, 131; grand total raised, $45,620; net gain, $8,000; for M. & M., $7,384; net gain, $1,064. Two new flourishing organizations were born during year; an Evening Auxiliary which raised $135 and a Teen-Age Co-Ed Club of thirty members which meets after Church Sunday night. Dr. J. M. Fawcett was added to the staff as Minister's Assistant during the year, and Miss Jean McIlwain of Essex as Church secretary and director of Christian Education.

ONONDAGA and SALT SPRINGS, ONT. PASTORAL CHARGE, Rev. E. Milton Morrow, Ph.D., minister. Reports for 1952 very encouraging with all departments meeting their allocations together with extensive renovations and building operations achieved. A fine new Sunday School building was added to the Church facilities at Onondaga, the men of the congregation preparing the foundation themselves. The finished school room is a great credit to our people, and the cost has been largely met, leaving only a small mortgage. Raised for all purposes $6,632. At the Salt Spring's appointment, congregation have had their Church beautifully redecorated, and the Mr. and Mrs. Club, an enthusiastic and very helpful group, have placed a beautiful announcement board on the corner of the Church. All improvements are fully paid for. Besides the above improvements, much has been done to make the parsonage more comfortable, and present a fine appearance.

BELLEFAIR CHURCH, TORONTO, Rev. H. W. Kerley, Ph.D., minister. New members 89—total membership 608. Received for all purposes $28,454, for M. & M. $4,794 (highest per capita in Presbytery), for other benevolences $1,243. Minister's salary increased $450. Bank balance $2,700. Dr. and Mrs. Kerley presented with a gift of book, *Metropolitan Art Treasures*. Church decorated, new carpet laid and new choir gowns purchased, total cost $7,009. Mr. Gordon Laurie, a young member of the congregation, sponsored as a candidate for the ministry.

FIRST CHURCH, PORT CREDIT, Rev. A. C. Forrest, minister. Total raised for all purposes, $80,226. 213 new members received during the year, bringing total to 1,123. 56 were received on Profession of Faith. In November a second campaign was held by the Building Committee for $75,000 and resulted in close to $80,000 being pledged and given to complete the financing of the new Church. There were 91 baptisms, seventeen of whom were adults. The session was increased to forty elders to help look after the expanding districts.

PINCHER CREEK CHURCH, Rev. R. M. Moriartey, minister. The annual meeting of the Pincher Creek United Church was held in the Church basement on Jan. 26th in the form of a pot-luck supper. A large attendance of over 125 was on hand. Reports showed 17 people were received into membership of the Church in 1952, 10 on profession of faith. Considerable progress was shown in all organizations and the Missionary and Maintenance Fund increased 20 per cent. to a total of $1,245. A total of $13,420 was raised by all organizations. The congregation is looking forward to the beginning of construction on a new Sunday School addition to cost in the neighbourhood of $20,000.

WOODVILLE - HARTLEY PASTORAL CHARGE, ONT., Rev. Harold W. Pointen, minister. Received by profession of faith, 43; by certificate 15, making total membership, 409. Raised for M. & M., $1,350; W.M.S. $690; raised for all purposes $9,102, including $237 for United Church Training School and $112 for Ont. Tem. Fed. Increase voted in salary, $200. A fine spirit of co-operation exemplified in all departments of the Church's life and ministry.

KING STREET CHURCH, OSHAWA, ONT., Rev. Mervin A. Bury, minister. The congregation has purchased a house in a residential area, 462 Simcoe Street N., to be used as a parsonage, as of April 1st. Men's Club organized. Splendid reports from all organizations. 121 new members added, 32 by profession of faith, making active roll 1,427. Total raised $37,300. M. & M. increased to $5,100 (highest ever). First instalments to Church Extension $1,000 and to Training School $350. Preparations being made to welcome Bay of Quinte Conference, May 26-29.

ATLANTIC AVE. CHURCH, WINNIPEG, MAN., Rev. N. K. Campbell, minister. Progress was noted in all departments of the Church when the congregation met for its annual meeting. Twenty-four new members were added to the roll during the year and the Sunday School enrolment has increased to 368 pupils and 50 teachers and officers. During 1952 the Church sanctuary was beautifully redecorated and a duplicator and addressograph were added to Church equipment. A new carpet was laid on the pulpit platform in time for the congregational meeting.

ST. JOSEPH ISLAND PASTORAL CHARGE, ALGOMA PRESBYTERY, Rev. D. Graham Tipple, minister. The annual reports of the seven congregations of this pastoral charge indicate a year of progress and increased activity in all phases of the Church's work on the Island. Eighteen were received by profession of faith and five by transfer of certificate bringing the total membership to 231. Financially, this year reached a record high in the givings of the people. A grand total of $8,667 was raised for all purposes with $850 going to the Missionary and Maintenance Fund, this being almost double that of the previous year. The 25th Anniversary of two village churches was celebrated in 1952, at Richards Landing and Hilton Beach. Considerable renovations took place in the manse including a modernized kitchen, painting and decorating, insulation and a new garage with electric wiring and over-hanging doors. All areas of the Island reveal an interest which promises great things for the Kingdom of God during the coming year.

ERSKINE CHURCH, EDMONTON, ALTA., Rev. R. R. Hinchey, minister. 125 new members received, 89 by profession of faith and 36 by transfer, the largest ever recorded in one year. There was an increase in givings. A number of improvements to the Church and the hall were made during the year, and more are being considered. Tribute was paid to W. F. Urquhart upon his retirement after 20 years on the Committee of Stewards.

PALMERSTON (ONT.) CHURCH, Rev. W. O. Mather, minister. Seven new members were received; total membership 666. $15,600 was raised for all purposes, $3,108 for missions. Plans are going ahead for the remodelling of the Church. The Stewards and W.A. made improvements, additions and repairs to the parsonage in an amount of $2,400. New carpetting was laid in the Church auditorium by the Stewards.

KEW BEACH CHURCH, TORONTO, ONT. Rev. Bruce Gray, minister. The annual meeting was held in the new Sunday School auditorium and there was much satisfaction in the fact that the full facilities of the new Building were this year available for the first time. Total revenue from all sources $72,070.40, including $12,197.33 for the Missionary and Maintenance Fund and $7,593.40 raised by the Woman's Organization. The Church membership stands at 1,786. There were 134 new members.

TEESWATER (ONT.) Church, Rev. David Proctor, minister, at its recent annual meeting reviewed a year in which improvements, renovations and extension of a 73-year-old building ran to $20,000. Of this, $13,000 was raised during 1952, and at the same time the regular local account saw an increase of over $500, and the M. & M. reached a new high of $2,111, or $7.83 per resident member—believed to be the highest per-member average in the Conference. A motion of Bruce Presbytery congratulating the congregation on their beautiful and efficiently remodelled building was conveyed to the congregation.

EAST TEMPLETON CHURCH, OTTAWA, ONT., Rev. L. O. Bunt, minister. Annual reports indicated a successful year. Particularly appreciated was $600 raised by the Beatrice Bunt W.A. for the oil heating system for the manse. Tribute was paid to veteran G. H. Watt for his long years of valued service as Sunday School superintendent. He is succeeded by Mrs. Douglas MacLaurin. Miss Maude Waters reported for the W.A.

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KNOX CHURCH, VANCOUVER, B.C., Rev. S. G. Woolfrey, minister. Reports given at annual meeting were most encouraging in history of the Church. Receipts over $29,000, $4,300 for M. and M. in addition ($300 over objective), $3,600 for Extension.

The meeting was highlighted by three special features: (1) the burning of the mortgage on its two-year-old Casavant pipe organ; (2) the official opening of the Sunday School and Youth Centre Extension Fund, to which all groups in the Church, in pageant-like style, came forward and offered donations and pledged their support to the new project of which Dr. H. G. Weaver is chairman; (3) the endorsation of the "Every Family OBSERVER Plan" by which every family represented on the Church Roll will receive a year's subscription to THE UNITED CHURCH OBSERVER—a truly historical decision.

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Letters

"The Doorbell Rang"

Dear Sir,—From time to time I have read your paper with appreciation but I want to thank you especially for Robert Fraser's stories under the caption, "The Doorbell Rang." Our denominational papers need much more of the clinical material, actual cases of *how* Christ actually makes people different. I like that daring phrase of the brilliant C. S. Lewis who says that historic Christianity really changes us from being "creatures of God to become sons of God. . . . Every Christian is to become *a little Christ*. The whole purpose of becoming a Christian is simply that: nothing else." If that be true, we need a lot more *case material*. Billy Graham is preaching the new birth but C. S. Lewis makes it real and reasonable. Mr. Fraser works like Harvard Law School by the case method without leaving out the power of God—real miracles of the Spirit without which we can never have peace in our hearts or in the world—God's peace. Many papers are lacking in just this very thing: the *how* of getting people to have the new birth that is convincing, as St. John puts it, "fruit that lasts." (Moffatt)

VERNELLE W. DYER.

Bar Harbor, Maine.

Supports Dr. Wilson

Dear Sir,—A short time ago your contributor "Roman Collar" sounded off quite a blast against what Dr. Douglas J. Wilson said at the London Lay Conference.

Roman Collar based his criticisms on what he had "read in the papers."

I have just received a copy of the Report of the London Lay Conference as issued by the Canadian Council of Churches which contains the full text of one of Dr. Wilson's addresses and notes on another and for what he said all Christian people should be grateful. It was sensible, constructive and forward-looking.

Dr. Wilson is a journalist of high rank in this city whose devotion to the Church and whose loyalty to the ministry is unquestioned. It would be unfortunate if the impressions given by Roman Collar's article were to go unchallenged and uncontradicted.

The Report of the London Lay Conference should be widely read. It can be secured from the Canadian Council of Churches, 3 Willcocks St., Toronto 5. Price 10 cents.

A. LLOYD SMITH.

Westmount, Que.

World Government

Dear Sir,—I have enjoyed the writings of Mr. Glenesk in your paper for the fact that they contain some real thought. That applies to his "The Print of the Nails" in February 15th issue. "Of With Her Head" in your February 1st issue impels me to make some observations. In it he cleverly uses Alice, the Mad Hatter and the March Hare to support his idea of world government.

How would the world federalist deal with these points:

1. Lord Acton, 19th century historian, said: "All power tends to corrupt; absolute power corrupts absolutely." What truth should attach to that statement? What are its implications for world government?

2. Is it possible to believe that world government, with no sovereign national governments to limit it, would not become absolute?

3. The essence of freedom is the right to contract out. How could world government afford to maintain this essence?

4. Where would the real control of world government be situated? Is it possible to believe that it could reside in mass electorates?

5. How can one reconcile the phenomenon of the British Commonwealth of Nations, a group of co-operating sovereign nations with the component parts becoming more sovereign with the idea of world government with component parts becoming less sovereign?

"The game's going on rather better now," Alice said, by way of keeping up the conversation a little.

" 'Tis so," said the Duchess; "and the moral of that is—'oh, 'tis love, 'tis love that makes the world go round!' "

"Somebody said," Alice whispered, "that it's done by everybody minding their own business!"

Edmonton, Alta. D. S. H.

That Party

Dear Sir,—You missed the point of "Mr. Mulrooney's New Year Party." It was first-class entertainment and inspiration, because you could hear a man fighting for his soul in an every-day Canadian setting.

Saskatoon, Sask. J. L. GEORGE.

ank You, Mr. Gilmour

Dear Sir,—It was so fine to see the February 15th issue of THE ITED CHURCH OBSERVER the planation of "An Ceilidh," by H. Gilmour of Portrush, North land, that I must at once thank and him for this excellent sentation. Although it was my sfortune to have been born in tario and not in Scotland, I well nember hearing my parents aking of "an ceilidh" which I ught lasted all night; as some- es it did among old timers in ra Township of Oxford County, the village of Embro (originally tten Edinborough but shortened save writing and improve spell-). This was told to me by my her who used to have some diffi- ty with spelling as a boy.

I have just been thinking of Dr. n Mackay, the first Irishman to ide on Vancouver Island, who nained here (at his own request) 1786 and grew the first cultivated p from seeds brought from rope. He must have had diffi- ty with the language but he oyed his brief "Ceilidh" with Nootkan Indians.

Victoria, B. C. J. B. MUNRO.

reen Folder

Dear Sir,—Re that green folder ued in connection with our Total stinence campaign, urging us to ke Church Policy our Privilege, cannot help wondering how rectly it indicates the policy of Church.

t begins by making a distinction ween "temperance" and "abstin- e," when, as a matter of record, Canadian Temperance Federa- n, which supposedly has the dom of us all, defined the word mperance" as meaning in this nection "Total Abstinence."

n II, 3, we read, "you cannot what effects the use of alcohol l have upon the lives of those love." *We* may not be able tell, but science has already rned us of the dangers; and the der by this statement is simply king nonsense. And in II, 5, s stated that "drunkenness and nking are not the worst of evils." what basis do we grade evils? e we prepared to "divide the owship of the Church into two ips" over any evil? Or are we?

n III, 1, "Alcoholics" are orted to be "rarer than we sup- e." The Temperance *Advocate* ntario), says there are 20,000 in t Province.

Finally in III, 2, we come to the ounding assertion that true ndship will not be imperilled by nking. Perhaps that is not what author of this folder intended say. But there it is. Will we that to a young lady proposing to marry a drinker? Will we tell it to a young man facing for the first time the temptation to drink with his companions. Why is it said here? What of the shadow of truth is in it?

Four years ago our Church recognized total abstinence as a "Christian duty." This folder leaves it as a "privilege," and consequently "tippling" as a privilege also. Again I ask, how correctly does this folder, issued to our people in connection with "Commitment Sunday" interpret the "policy" of our Church?

Newport Landing, N.S.
"C. T. A."

"The Bible Hour"

Dear Sir,—We greatly enjoy listening each Sunday on the "Back to the Bible Hour" to the beautiful rendition of the old gospel hymns with which we were familiar in our Sunday School days back in old Ontario. But we are beginning to question some of the vehement exhortations which are skilfully inter-woven with the music of these grand old songs.

For instance we are using the new "Revised Standard Version" of the Bible in our Church. But this latest translation of the Bible is weekly receiving the unqualified condemnation of our Alberta premier. We wonder if we should put our faith in the leadership of the thirty-two biblical scholars who have spent their lives in the study of these things, and who, commissioned by forty Protestant denominations, have produced this revised standard version, or if we should follow the advice of a young man who has spent his life chiefly in politics?

Moreover, when we hear our Alberta premier preaching about the futility and wickedness of the apostate Churches, with the unmistakable inference that the various Churches of our day, in which we worship are apostate, we wonder if what we hear from our premier is truth or falsehood?

I. V. MACKLIN.
Grande Prairie, Alberta.

Brotherhood Week!

Dear Sir, — Across the ocean from the East, the whiff of burning flesh—the cries of children.

Is it not time to call on the International Court of Justice to bring "Peace Through International Adjudication" to Korea?

". . . But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes . . ." —John.

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AS I SEE IT

(*Continued from page* 10)

switched their allegiance to Protestantism, and, not all, by any means, as a result of "mixed" marriages, and all the parsons agreed that these converts made excellent workers in the congregations.

However, another point emerged, that is, the value of communicating these conversions to Protestantism to a larger audience. Here before me was a youngish minister who in a few — very few — years had taken in ten such. R.C.s tell the world when they make a convert— half a dozen prominent names in the U.S.A. and England are before my mind now — while all over Canada, in practically every Protestant Church, there is a steady stream of converts. Who hears about this? The suggestion was made that the Canadian Council of Churches could be a centre to which all Churches in Canada might give this information, and through the Council to the country.

Personally, I am not quite sure of the value of such propaganda. What if R.C.s publicize the names of a writer or two, an actor or two? We could name half a dozen priests who have lately come into the Protestant fold; indeed, I was asked lately about a sphere for an ex-bishop. The only service Protestant propaganda would render would be the removal, by such information through the C. of C., of the impression created by R.C. propaganda, that we are ever losing out to them without corresponding gains from them. Such, as parsons know, is far, far from being so.

Anyway, the tale of the table is told. Now the next chore is to find a caption for this bit of writing. Heigho!

FIVE OAKS

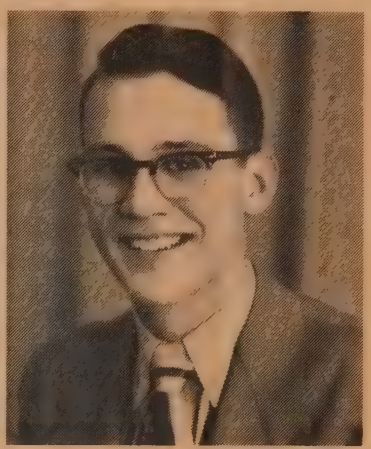
(*Continued from page* 7)

The Moderator, Rt. Rev. A. A. Scott, D.D., was present, and Dr. David Forsyth and Dr. J. Alvin Cooper of the Board of Christian Education, as well as Rev. George Petrie and over 300 friends of Five Oaks. Eighteen students graduated from the six weeks' course, and Allan Connor speaking for his fellows paid high tribute to the value of the course and its impression upon the students. The Moderator and Miss Eunice Pyfrom presented certificates. Dr. Albright spoke in glowing terms of the Director of Five Oaks, Rev. Beverly Oaten. Mrs. Oaten addressed the group also, and the choir of Colborne St. Church, Brantford, where the Oatens previously served, supplied the music. The ladies of Bethel Church provided refreshments. Bunyan's "Vanity Fair" under the direction of Miss Isabel Squires was most effectively presented by the students.

It is fitting that the very first group Five Oaks should house after the official opening should be young people interested in or members of the Christian Work Camp Fellowship movement of international repute. Under the expert guidance of Rev. Norman McKenzie, Miss Eunice Pyfrom, for several years executive secretary of the movement, and Rev. Beverly Oaten, a programme of work, worship and discussion has given practical experience for prospective leaders of Work Camps.

To Coronation

Triple "C" Tuxis Square, Wesley Church, Prince Albert, Sask., have brought honour to their Church and community through victory in the National Athletic Contest which brought them the Senior Shield. Two of the local boys took



Don Setka, Praetor of the Triple "C" Tuxis Square, Wesley Church, Prince Albert, Sask., goes to the Coronation.

first and second in the individual high in Canada. The National Athletic Contest is open to Tuxis, Trail Rangers, Y.M.C.A., Boy Scout or Sunday School groups registered with the Provincial Christian Education Headquarters. It is sponsored by the Canadian Council of Churches.

The Group is also honoured in that Don Setka, Praetor of the Square, has been chosen by the Education League of Canada as one of their group attending the Coronation of Queen Elizabeth in June. Rev. Russell K. Vickers is the minister of Wesley Church.

Youth Services

Ceylon-Pangman (Sask.) Charge during Youth Week held a Youth Rally on Feb. 4th, when approximately 135 were present. Groups of Young People, C.G.I.T. and Explorers and Tyros were present from appointments of Ceylon, Hardy and Pangman, and each took part in the programme. Lunch was served in the Church basement by the Ceylon C. E. Committee and the C.G.I.T. Special youth services were held at all three appointments on February 8th, the theme "Can God Count On You."

Professor T. W. Manson, D.D

Visiting Lecture

● **The Rev. Professor T. Manson, D.D.,** Moderator-elect the Presbyterian Church of E land, Rylands Professor of Bibl Criticism and Exegesis in the U versity of Manchester, will be distinguished visiting lecturer Schools for Ministers in f Canadian theological colleges summer.

Dr. Manson begins his Canad tour at St. Stephen's, Edmon where he lectures during the w of August 17. He proceeds to Andrew's, Saskatoon, for school commencing August 24. will be at Pine Hill, Halifax, the week of September 7, concludes his engagements Emmanuel College, Toronto, speaker at the Alumni Confere from September 14 to 16.

Dr. Manson is internation famous as one of the very fo most Biblical scholars and exp itors of this century. He has b Professor of New Testament Mansfield College, Oxford, Rus Lecturer in Auburn Theolog Seminary, and Shaffer Lecture Yale University. Since 1936 he been Rylands Professor in M chester University. He is a Fel of the British Academy. His p lications include **The Teaching Jesus, The Mission and Mess of Jesus, A Companion to Bible.** He is most active in Chu life, and is President of Manchester Free Church Fede Council.

Last summer Dr. Manson visiting lecturer at the Summ School of Union Theological Se inary, New York.

Renovated

Benvoulin (B.C.) Church, n 60 years old, is being renovat The tower, which had deteriora with years, was removed and is the process of rebuilding. Dur dismantling, two hymn books w found dated 1888 and 1890. T former is inscribed "Robert Hector, pew 15, St. Andre Church, February 11, 1888." Hector must have brought hymn book to the new Benvou Church in 1892.

AMILY CAMP

(*Continued from page* 8)

It is expected that this new ven-re will attract approximately 130 oung Adults and their families om this area. Some from the ral area may only be able to come r the Saturday programme and ll bring a lunch with them. Both e new building and the summer bins will be used, with the meals ing served up on the hill.

A number of the Young Adult roups have supported Five Oaks ancially, and the result of this eek-end camp will not only be mething new in Christian living r the majority, but it will deepen e interest in and support of Five ks, as well as arouse a personal terest in the projected National oung Adult Conference, and the ntral Canada Family Camp ing held at Five Oaks in August.

AN IDEA

Do you need new ideas and a w sense of direction in your oup? Are you as effective as you uld be in reaching the adults of ur community with the Church's rvice and challenge?

Could your group send a repre-ntative to the National Young dult Conference next August 1st 8th? It will be at Five Oaks, ar Paris, Ont. Accredited dele-tes from the east and west may tain some help in meeting trav-ing expenses, if local groups or ea organizations will provide rresponding help. This might be e best investment your Church uld make this summer in leader-ip training.

For information write Young dult Committee, Board of Chris-an Education, 299 Queen St. W., oronto, Ont.

OUNG ADULTS

(*Continued from page* 8)

e days of the three R's?", and Should sale of salacious literature barred?".

Other programmes also have fol-wed educational lines, with out-anding speakers being heard on ch topics as "Prayer," "The berammergau Passion Play," and e Jewish religion, beliefs and stoms, as outlined by the rabbi the local synagogue. Another caker gave an illustrated lecture sed on a tour of the United ingdom and continental Europe. The meetings, held on the first d third Wednesdays of each onth, always open with a care-lly-prepared devotional period, llowed by a business period. Then mes the programme period, which turn is followed by a games riod of volleyball, indoor soft-ll, or shuffleboard, the evening ming to a close with the ever-opular refreshment period.

During the present winter season, a new feature of club activity has been inaugurated with the holding of informal Sunday evening sing-songs at the homes of various members. On one occasion these get-togethers took the form of a "classical music" evening, one of the members presenting on his record-player a well-chosen programme from his extensive collection of recordings. These gatherings have added greatly to the atmosphere of good fellowship for which the club is rapidly becoming noted, and, they too, are filling a definite need.

Other club activities have included a closing banquet in the spring, with the Women's Guild catering, a Christmas party with Santa Claus in attendance, showing of educational films, and visits to sick members in hospital. The club received a visit during the year from Rev. Frank Fidler, associate secretary of the Board of Christian Education of The United Church of Canada.

The club was honoured last fall when its president for the past two years, John D. MacCallum, was elected as a member of the City Council. Other officers of the club are, Vice-President, Miss Dorothy Byers; Secretary, Miss Elizabeth Bayley; and Treasurer, Harold B. Ettinger. Mr. Ettinger recently has brought further prestige to the club by being appointed both as superintendent of the Sunday School and a member of the Session. Honorary President is the minister, Rev. J. D. MacLeod, who has taken a keen interest in its work and given invaluable leadership which has been deeply appreciated by the members.

The club has been growing steadily in numbers and enthusiasm, and looks forward to making its influence increasingly felt in the work of the Church.

News Briefs

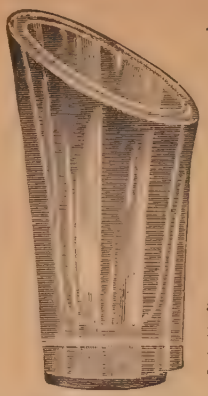
Winnipeg. The 50-50 Club Westminster Church, sponsored a College of Home Knowledge during February.

Collingwood Married Couples Club of Trinity Church, assisted their minister, Rev. John Hunter, in a series of evening services on "Christian Love and Marriage."

Lancaster. The Married Couples Group, Knox Church, was formed February 27th, 1952. Its main project was the purchase of an electric organ which was installed and dedicated for the Christmas service.

Plows For India

A cheque for $10,000 has been presented to the Allahabad Agricultural Institute by the Indiana Council of Churches, to buy more modern plows for farmers in India.



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ESTIMATES ON REQUEST

(Because of lack of space, in future it will be possible only to give Conference and Presbytery W.A. news of National importance.—EDITOR)

Literature Depots

Woman's Association Literature Secretaries in the Provinces listed below please order from the following depots:

British Columbia—Mrs. J. E. Amundson, 1090 West King Edward, Vancouver, B.C.

Alberta—Mrs. R. J. Foster, 10119 - 85th Avenue, Edmonton, Alberta.

Manitoba—Mrs. M. Andrews, 431 Scotia Street, Winnipeg, Manitoba.

WOMAN'S ASSOCIATION

At the Essex Presbytery School of Instruction held in Roseland Church the above officers of the Woman's Association took part, left to right: Mrs. H. Walsh, Mrs. V. W. Kinsman, a vice-president of the Dominion Woman's Association Council, Mrs. E. Wallace, Mrs. C. Neilson, Miss Bowes.

The W. A. and Christian Family Life

MARGUERITTE FIDLER, Toronto, Ont.

Helps for Homemaking

Familiar as we are with the phrase, "Our Children Deserve Christian Homes," how often are we as W.A. members fully aware of ways in which we may strengthen Christian family life in our own local congregations?

We may hear from time to time of Family Life materials, or read in our Church bulletin of the appointment of a Family Life Superintendent, but do we as W.A. members really know how we may directly help parents of young children to find materials and helps they want and need for their important task of homemaking?

You Can Help

Here are some ways in which W.A. members can help in this great part of our Church's work.

1. Do you know the **Family Life Superintendent** in your Church? If none has been appointed can you help find one? Invite the Superintendent to address a meeting of the W.A. and tell about the Family Life Programme of our Church.

2. Is there a **Family Literature Display Stand** in your Church? If not, why not order one from the Board of Christian Education or from your Conference Christian Education office?

3. Have you examined the **Family Life Kits and Packets**—a series of handy packages of pamphlets for particular purposes such as—

(a) The New Arrival—for the parents of a new born child.

(b) Christian Family Literature—some general help plus supplements for pre-school, school age, or teen age.

(c) Marriage Preparation, etc.

4. What about the **Package Libraries for Home and Church?** Number One (designed especially for the home), might be the basis of a growing library for a Parents' Association, a Couples' Club, or for the smaller congregation. Library Number Two would make an ideal gift to a congregation. Is there someone in your congregation whose memory you would like to honour by making such a gift as the basis for a growing library to be available to all its parents? Why not consider doing so for Mother's Day and so launch the Church's Family Week programme in your congregation?

5. Have you used the **Family Life Audio-Visual Series** in your woman's groups? These are four film strips with recordings to awaken group discussion in a most entertaining and stimulating manner. For further information contact the Ryerson Film Service, 299 Queen Street West, Toronto, or the A.V.E.L. Service at the same address, or your Conference C.E. Office.

6. **Magazines.** With the modern trend towards the reading of periodicals you might make it possible for parents to become familiar with "The Christian Home" or "Hearthstone," both monthly magazines containing excellent articles, stories and other features with a definitely Christian emphasis. The cost is $2.75 and $3.00 a year respectively. Perhaps your W.A. group or Couples' Club would take out one or more subscriptions so that copies could be passed along in a lending library style. Both periodicals may be ordered through the United Church Book Room, 299 Queen Street West, Toronto.

7. **Public Libraries** are usually glad to co-operate by putting books that you request on their shelves Library suggestions are listed in detail in two pamphlets entitled "Books for the Christian Family Bookshelf," and "Strengthen Christian Family Life." Both of these may be secured from your Family Life Superintendent or by writing to the Board of Christian Education.

With the approach of **Christian Family Week—May 10 to 16,** let us earnestly consider the question:

Is our W.A. taking a lead in carrying forward the proposals adopted at the last General Council to **Strengthen Christian Family Life?**

Send copy for publication on the W.A. Page, not later than the 15th of each month, to Mrs. L. N. McLean, 833 A Bathurst St., Toronto.

School of Instruction

ESSEX. A school of instruction when a skit was presented on the wrong and correct way to conduct a meeting was held in Roseland United Church with the president, Mrs. Harold Walsh, presiding. The purpose of the meeting was to assist women of the Church to become conversant with the rules of handling Woman's Association meetings properly, the devotional period being considered an important part of the meetings. Mrs. V. W. Kinsman, a vice-president of Dominion Council, covered the work in an inspiring manner. Mrs. Edgar Wallace reported on the success of the Training School campaign.

Council Meets

DOMINION—Training School students were entertained after the February meeting. Welcomed by the president, Mrs. J. L. Halpenny, the students heard a member of the Executive explain the work of the Council.

New Presbytery W.A.

SUPERIOR. This Presbytery Woman's Association was organized very recently with Mrs. E. Sward of Winnipeg present to represent the Manitoba Conference and Dominion W.A. Council. She told of the aims and duties of the Presbytery Woman's Association. Rev. E. S. Searle stated that the formation of Superior Presbytery W.A. is a significant advance. Mrs. C. A. Rodman of Fort William was elected President. As we go to press word has been received of her death on March 18th.

ANNUAL MEETINGS

BRANDON (MAN.)—Mrs. K. A. Moyer president of Manitoba Conference W.A., told of work being done in the Conference and Presbytery since organization in 1951. Mrs. Roy McMillan is president.

WINNIPEG (MAN.)—Nine out of the eleven Presbyteries in the Manitoba Conference have been organized and tribute was paid to the work of Mrs. Sward for this achievement in the inaugural year of the Conference. Plans are in process to have a Christian Education Camp in Winnipeg Presbytery. Mrs. Harry Dodd was re-elected president.

TORONTO CONFERENCE — At the annual meeting held in St. Andrew's Church, Toronto, in March, reports of Cochrane, Dufferin and Peel, Muskoka, Simcoe, North Bay and the three Toronto Presbyteries were heard. Manses, Overseas Relief, the Training School and local Church activities were among projects reported. Mrs. K. R. Rose is the new president.

HAMILTON (ONT.) — An anonymous friend has given $25 for the best essay on "What Presbytery Woman's Association can mean to the local W.A." The prize will go to the Association of which the winner is a member. The Presbytery will sponsor four regional rallies weekly to be held mostly in rural Churches.

RED DEER (ALTA.)—Bad roads and weather made representation possible of only 27 out of 42 Associations. $50 was voted to the Dominion Council and $50 to M and M. There was a panel discussion on all phases of W.A. work. President is Mrs. Recknagel.

MOOSE JAW (SASK.)—Miss Harriet Christie was present to speak on the work of the United Church Training School and its building needs.

TORONTO EAST (ONT.)—Mrs. Clayton Searle outlined the five important points of the W.A. work as taken from the Constitution. Dr. Harold Young spoke on Overseas Relief. Mrs. C. F. Prince is the new president. Mrs. Lush, the retiring president, was the recipient of a gift.

'HE SUNDAY SCHOOL LESSONS

he Uniform Lessons for Adult Classes

Ď. McCRAE

Lesson for April 19
REACHING OUT FROM ANTIOCH

Acts 11: 25, 26; 14: 8-20.

Paul was much hurt by the ejection of the Christians at erusalem and went off to his home own of Tarsus to nurse his griev- aces. One wonders how long he ight have been there had not arnabas (who knew Paul's repu- ation and worth), resolved to draw at Paul to further service. Let arnabas' significant contribution e well noted. He was gentle, gen- rous and broadminded—just the an to hunt out Paul and bring im to Antioch.

Antioch was at the very thresh- ld of the Graeco-Roman world nd we can't escape the conviction hat a Divine Providence directed he course of events to make ntioch the place of the real eginning of Paul's great mission- ry enterprise.

The healing of the cripple is a mple and profound instance of he victory of Christian faith over perstition. Just how the life of ese people at Lystra was honey- mbed with pagan superstitions is vident in the reaction of people the work of Paul and Barnabas. hey dragged these Christian aders into the pagan picture and elieved their gods had come mong them and done great things. ut Paul and Barnabas had but ickened the sufferer's faith and nked it to the mercy and power their God.

They shun the proffered worship d sacrifices and lay hold of the casion to proclaim their message. aul speaks of a Universal God— lls his hearers to repentance and epares their hearts to exile piter and receive Jesus Christ.

Paul had a long row of enemies t to be met and overcome. This the story of his struggle to aster superstition and to build a ingdom of God on the ruins of a umbling world.

Lesson for April 26
PAUL'S CONFLICTS AT CORINTH

Acts 18: 1, 4-18.

To understand the significance this lesson in the story of Paul's ork, it is necessary to know some- ing of Corinth itself. It was one the most prosperous, luxury- ving and idolatrous cities of the ncient world. It had two fine arbours filled with ships and a gan temple filled with immor- ity. There was a sanctuary for piter, another for Artemis, a atue of Athene in the market ace, and, somewhere, a Jewish Synagogue. Corinth was also the scene of the famous Isthmian games. It took courage aplenty for Paul to enter Corinth.

Paul always worshipped at the Synagogue if there were one—and then would add to his worship a word of witness to his crucified Master. The usual reaction to this would be hostility among the Jews but here Paul was meeting with considerable success in persuading both Jews and Greeks until the reports came of the amazing success of the Christian movement in Macedonia. These reports made the Jews at Corinth to feel that the inroads of Paul's faith into Judaism were serious and they turned against the great apostle in an organized movement of opposition.

Paul pulled out. He shook the dust of the place off his feet and determined from this point on to preach "to the Gentiles." This is a great turning point in the apostle's life. He would be an apostle to the Gentiles—proclaiming a Universal Saviour to people of all races.

The Christian Church at Corinth became a very important Church as we know from the letters Paul addressed to it. And its beginnings were here in the house of Justus where Crispus, a former ruler of the Synagogue, was baptized. In the concluding verses of the passage we are told of the unsuccessful attempt of Paul's Jewish enemies to gain the support of the pro-Consul of Achaia. His decision was, for the time being at least, a charter of freedom to the Christians to preach their doctrines unmolested.

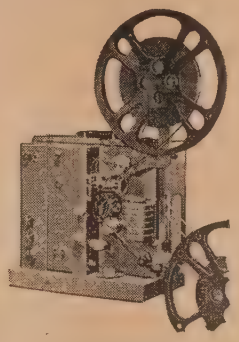
Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Teachers' Rally

● **Southminster Church, Ottawa,** was the meeting place for a rally of the Sunday School teachers of ten Ottawa Churches, arranged by Miss Jessie McLeod, Ottawa Presbytery Committee on Christian Education. Forty-five teachers attended. Intermediate and Senior teachers considered the preparation of lesson, lesson helps, use of new **Revised Standard Version,** visual aids, etc.; Junior teachers heard a lesson taught using different techniques, discussed discipline, blackboards, film strips and awards; Primary teachers talked of present Catechism, memory work, attendance; Beginners were led in discussion of how best to use religious songs and music, finger play materials, visual aids, prayer; Nursery leaders concentrated on study of nursery child and teacher.

● **Trinity Church, Smith's Falls, Ont.,** Rev. C. E. Armstrong, minister, held their annual presentation of Attendance Certificates in the Church Hall. Commemorating the founding of the Sunday School by Robert Raikes, the system covers seven years of record attendance.

Ontario Christian Endeavour Union Executive held its second meeting of 1952-53 February 7th and 8th at the Central Y.M.C.A., College Street, Toronto, with 22 present, representing Toronto, Hamilton, Sarnia, Stouffville, and Welland and Waterloo Counties.



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NO LIGHT

(*Continued from page 2*)

something he had written as a college boy twenty years before, over-radical perhaps and inept, but long since renounced. Then the head of the religious division is brought in. Three one-time employees testify that the division head is an atheist. He takes oath that he is a believer. A fourth witness declares it was all a misunderstanding. At a glance it seemed unfortunate at such a time to announce items of method, activity, equipment and personnel to the world.

But the Committee par excellence is the House group investigating communism in the schools. When Bishop G. Bromley Oxnam of the Washington Methodists declared that it was not true that "in every little red schoolhouse was a little red teacher" and stressed the basic urgency of classroom freedom, a Member of the Committee (having congregational immunity) hastened to dictate that "Bishop Oxnam has served God on Sunday and the Communist front for the balance of the week." Within a matter of hours forty-three Methodist ministers—including the Chaplain of the Senate—issued a sharp statement directed at the head of the Committee and his spokesman. The Educational office of the Chamber of Commerce a little earlier had written "The American School System has been a bulwark against Communism," while *The Washington Post*, referring to a previous statement of the National Council of the Churches of Christ, said that "this forthright statement is causing a salutary ferment inside and outside of legislative circles." When the possibility of a probe of Churches and the clergy was suggested by the Committee head, President Eisenhower at a news conference took occasion to say that he could see no possible good in it. "With its foundation in the belief in an Almighty God, the Church is the last thing that would be preaching, teaching or tolerating communism" the President concluded.

● **Miss Helen Keller,** who has been president of the John Milton Society since 1932 at the recent Silver Jubilee meeting was presented with a bouquet of 21 red roses by Mrs. Ruth Reynolds, the voluntary representative of the Society in Canada.

"I have attended many celebrations but none has been as moving or has touched me so deeply as this 25th Anniversary of the John Milton Society. It is amazing that in 25 years the Society has been able to reach out to 66 countries in service to the blind of the world I am proud of what the John Milton Society has accomplished."

Enlarged

Orwell-Vernon, P.E.I., Pastoral Charge. At the February meeting of the P.E.I. Presbytery the official approval of Presbytery was given to a Resolution presented on behalf of the Orwell-Vernon Pastoral Charge, and the congregation of Eldon. This was the result of several years of co-operation on the part of those concerned that led up to a Resolution that was accepted by all four congregations at their annual meetings in January. This was a request that Presbytery add Eldon congregation to the Orwell-Vernon Pastoral Charge, which now has become a four-point charge made up of the congregations of Cherry Valley, Orwell, Vernon River and Eldon. It is eight years since Eldon has had a settled pastorate, and this new plan has challenged the people to at least double their subscriptions, and already the work is well advanced in redecorating the interior of the Church at an estimated cost of $700. The present minister is Rev. John F. MacKay, who has been carrying on this work for the past three years.

FAIR HAVEN

(*Continued from page 3*)

of the forty residents, the general health has been remarkably good. The meals are excellent and satisfy the real family group. Church services are held on Sunday evenings. Two Communion services were conducted in 1952, with three residents (former Elders) assisting. The "King's Men" of Ryerson United, Vancouver, were in charge of the special Christmas service. The A.O.T.S. Clubs of Vancouver gave an excellent concert last December. The Richmond choir and Carlo Neilson take full charge of one Sunday service per month. The various Woman's Associations assist in many ways.

An excellent Christmas party, with tree, candy and presents for all, was held in December under the auspices of the Woman's Auxiliary, to which all the residents of the Main building and duplex cottages were invited. It was a great success.

The women residents through their own Auxiliary prepared for a tea and sale of work held on March 18th, 1953.

When we asked Mrs. Mohr if any of the men had hobbies, she said Mr. Spooner and Mr. Ritchie not only did their own ironing but were willing to do some for others.

Finances

Capital funds are raised by grants; from the Missionary and Maintenance Fund through the Board of Evangelism and Social Service; from the British Columbia government, one-third of the capital outlay (this does not include furnishings); from Churches and Church groups, and individual subscriptions. It is a pleasure to report that the revenue is taking care of running expenses, insurance, taxes, depreciation, etc., and building up a small reserve fund. The project is not proving a burden on the Church as anticipated by some. The Action committee with W. J. Poulton as chairman carried on the work until the Board of Directors was organized in August 1949, with Rev. D. H. Telford, D.D., as the first chairman. Mr. J. E. Cowie is the present chairman, and he succeeded Mr. W. J. Poulton. Mr. C. M. Vick is vice-chairman.

A Waiting List

To the question "Have you a long waiting list?" the answer is "Quite a long one." It varies, however, with the type of building contemplated or under construction. As soon as any type of building is started, applications come pouring in. Applications with medical certificates are submitted to an Admitting Committee for consideration and recommendation. Applicants must be Senior Citizens of some years' residence in British Columbia. Final decision rests with directors.

Our Greatest Need

Not all would give the same answer, but there is a crying need for Nursing Homes. But this would mean expensive building and large operating costs.

When you come West make The Fair Haven a "must" on your visiting list.

Church Homes

The United Church has eight Homes and Lodges for Senior Citizens, as follows: The "Dunedin" Home, Montreal West; the Pine Avenue Home, Montreal; the Ina Grafton Gage Home, Toronto; the Osborne Memorial Home, Neepawa, Man.; the Ina Grafton Gage Home, Moose Jaw, Sask.; the Oliver Lodge, Saskatoon; the Agnes Forbes Lodge, Fort Saskatchewan, Alta.; and the Fair Haven, Burnaby, B.C.

There are 319 senior citizens in residence in these homes today. The capital value of the land, buildings, furnishings and equipment of these Homes exceeds $700,000.00. The annual cost of operation is approximately $130,000.00. In the establishment of these Homes, capital grants were made available from the Project Fund of the Board of Evangelism and Social Service. The two Ina Grafton Gage Homes have received assistance from the Reserve Fund of the Ina Grafton Gage Trust.

HE RELIGION OF EVERYMAN

E. HOLLING, Victoria, B.C.

Ian is fundamentally religious. ording to the Biblical account the origin of man, he lived in ocency before he became a ner. Here lies the hope of our ngelistic work. There is a good- s in the depths of man's nature which appeal can be made. The macy of religion is obvious if get back to the beginning of ngs. To quote a recent writer, he first poetry of mankind was igious poetry—the first hymn. e first architecture was religious hitecture—the first temple. The t drama of mankind was relig- is drama-festival pageantry and ual. The first science of man- nd was religious science-magic, rology, and priestly therapeutics. government was originally theo- atic; the ruler was either himself e high priest or was ruled by the gh priest. All social custom was igious custom. There was no aration between secular and ered. Religion enswathed the ole life as with an element."

Were this primacy of religion t a fact, then the religious in- acts of the human race point to reality as their object—they e out of analogy with all other stinctive endowments which in- riably point to some end. A ent biographer of Thomas rlyle writes that "Carlyle was igious without a religion." shop Gore once pointed out ome are held back from doing eir clear duty by inverse hypoc- y—making themselves out to be worse than they really are. These people live in the precincts or on the fringe of religion and justify themselves by saying, 'I'm no saint'."

The people who are religious by instinct yet have no real religious experience constitute a great challenge to the Christian Church to bring them from the precincts into the sanctuary itself.

The writer calls to mind two men of high type of character in a certain local congregation who remained on the fringe of things until Church Union took place. It was a thrilling moment when these two men joined with the large body of Unionists who had left the Church that outvoted them in receiving their first communion and becoming members of the United Church.

It is said that Queen Victoria once asked Benjamin Disraeli of what religion he was. He said that he was the blank between the Old and the New Testaments. Alas! too many are just there. It is our task to bring them into that newness of life of which Christ is the Author. It is He who can mediate those divine resources which renew and refresh and make us able to do all things. If as Wilfred Grenfell says, "Religion is not diction but action," Christ can put us in the way and furnish the dynamic to bring us out of the precincts into the fuller fellowship of the household of faith, and citizenship of the Kingdom of God.

eeswater in Florida

On Sunday, February 22nd, a ique group shared picnic lunch gether under palm trees, after e morning service at Pasadena mmunity Church, St. Peters- rg, Florida. Around picnic tables the Church grounds were thered an elder, two trustees, a eward, two C.G.I.T. leaders, a .M.S. Auxiliary president, the inister, and five other active embers, all from one Church in e Ontario village of Teeswater. so lunching were ten more con- cted in some way with Teeswater, enty-three in all.

Mr. and Mrs. W. L. Thompson ok their minister and his wife, ev. and Mrs. David Proctor, to orida; the Teeswater Session anted a Sunday off; other friends Teeswater looked after the roctor children in their homes; d Rev. W. J. Watt, Whitechurch, nducted worship in Teeswater in e absence of the minister, who turned with a tan and renewed st.

Of all the impressions on this nusual trip (unusual, that is, for a minister in the pastorate of a village charge) nothing could surpass the happy experience of worshipping in the Pasadena Community Church, St. Petersburg, where eight out of every nine worshippers sat in their cars. That morning 2,548 cars were present in the park-like Church grounds. About 1,000 people were inside the Church and an estimated 8,000 outside heard through a fine public address system. Forty "outside ushers," and ten inside looked after the congregation. The service was one of deep reverence and spontaneous fervour. The minister, Dr. Hamilton—a Canadian—preached a splendid sermon on the Atonement, using as his title a college girl's question "What the Dickens is sin?"

ANNUAL MEETINGS

KNOX CHURCH, KENORA, ONT., Rev. R. J. Leighton, minister. Reports, indicating steady progress were received from the various organizations of the Church. Membership was increased by twenty-four.

All obligations were met and the Missionary and Maintenance allocation was oversubscribed. The Building Fund has increased over the year. Tenders for the heating plant closed Feb. 14th, and tenders for renovation of the basement furnace room and chimney are to be called shortly.

ST. PAUL'S CHURCH, BRANDON, MAN., Rev. J. C. Cronin, minister. 76 new members were received: total membership 996. Over $22,500 was raised, with $2,930 for M. and M. Reports of all organizations showed progress. Considerable reorganization took place following the induction of the new minister. The W.A. held a reception for Rev. J. C. Cronin and Mrs. Cronin. A great deal of work was done on the manse. Presentations were made to Mr. George Harris and Mr. George Mutter, former members of the Committee of Stewards.

RIDEAU PARK CHURCH, OTTAWA, ONT. Completing its first full year's operation as a congregation, reports at the annual meeting indicated growth and accomplishment. Membership has grown to 224. Total receipts were $7,422. 224 enrolled in the Sunday School, with 27 teachers. The newly called minister, Rev. W. A. Beecroft, D.D., expects to take up his work in April. Rev. H. M. Rae, D.D., interim minister, was chairman. Outstanding events were the presentation of the property by the Church Extension Committee of Ottawa Presbytery as a building site, and the gift of an electric organ by an anonymous member.

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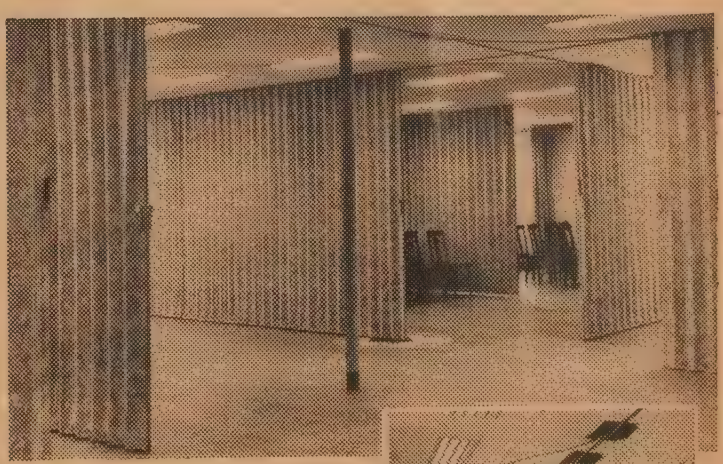

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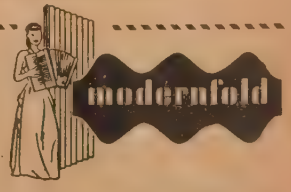

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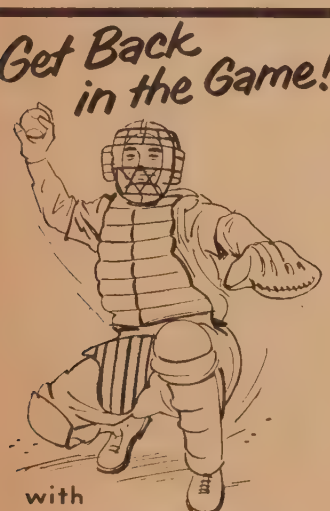
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The Church College in the West

A Tribute to John Henry Riddell

HUGH DOBSON, Vancouver, B.C.

When we asked Dr. Hugh Dobson to write an obituary of the late Dr. J. H. Riddell for THE OBSERVER we had in mind a personal tribute to an outstanding Christian. However, Dr. Dobson's manuscript was not only that, but a history of the Church Colleges in the West and Dr. Riddell's life work as a Church man and builder of educational institutions. Because of its historic importance to the Church we are publishing this story in two instalments.—*Editor.*

"The number of those able to write first-hand accounts of the building of the Canadian West grows less year by year. Of the builders themselves, few remain, and of these one of the most distinguished is Dr. J. H. Riddell." So states the publisher's note on the cover of Dr. Riddell's *Methodism in the Middle West.* Identified with educational activity for so many years, it was as Churchman and builder of institutions that he achieved enduring benefits to the people. Scholarship demands leisure, sufficient means, and the will to pursue knowledge, in the fellowship of learning. Leisure—time at his own disposal—was not his lot.

John Henry Riddell was born November 1st, 1863, on a farm in Peel County, 25 miles north of Toronto, in Albion near Bolton, Ontario. His early education was at Brampton and Collingwood. He taught school for three years before entering University in 1886. He attended Victoria University at Cobourg. In old calendars, he is listed: J. H. Riddell, B.A., 1890; B.D., 1892; D.D., 1906. He graduated in 1890 with the Prince of Wales Silver Medal, and was the winner of the Gold Medal in "Philosophy, Logic and Civil Polity." During his undergraduate years (1886 to 1890) he won, in successive years, the Ryerson Prize and the Webster Prize. In the calendar of 1888, J. H. Riddell appears as having obtained at previous examinations second class honours in Classics and first class honours in Philosophy and Logic. Honour courses were less intensive then than now, so states the present Registrar. As a probationer, he came West and supplied for Rev. Andrew Stewart at Deloraine in the fall of 1897, while he and Rev. J. M. Harrison toured and scouted the prairies on behalf of the new Methodist College, which it was anticipated would be opened the following year in Winnipeg. Dr. Riddell returned to Victoria to complete his course in Arts in 1890. He came West again and was on a mission field at Cartwright, Manitoba, 1890 - 1892, completing his B.D. extra murally. Ordained in 1892, he was appointed as assistant minister in Grace Church. While at Grace Church, he launched a new Mission — Young Church — of which charge he became the first ordained minister in 1894. Young became a leading family Church of the Prairies, and has had great influence for over half a century. While still at Grace Church, he commenced the teaching of Classics and New Testament Exegesis at Wesley College.

In 1888, Wesley College appointed Rev. J. W. Sparling of Kingston as Principal, and a teaching staff of three, Principal Sparling, R. R. Cochrane and G. G. Laird, to which in 1889 was added Andrew Stewart, then the minister at Fort Rouge Church, J. H. Riddell in 1892, and later W. F. Osborne. Principal Sparling, Andrew Stewart and J. H. Riddell constituted the first staff in theological training.

Teacher in Wesley College

In 1894, when he became the minister in full charge of Young Church, a parsonage was built, and he was married to Florence Armstrong from a family near Killarney, noted for Christian devotion and neighbourly hospitality, in the fellowship of the Church. For eleven years he remained in Wesley College teaching Classics and Theology, helping to round out the programme of teaching and administration in Manitoba University. Many of his students in this period remember him most vividly for his leadership in Assembly Room A on Sunday mornings at a class well attended by young men for fellowship and devotion. No student from country home, introduced to the frontier city of the wild west of that time, but should be grateful for the power and influence of that class. He also organized nightly prayer groups of students in residence. Here they found anchor to their souls in a time of storm.

One gets his bearing as to dates and mid-western Church and educational development from the men and events in *The March of Time* of that period. "Christmas Day 1885 was a red letter day for Boissevain District in Southern Manitoba. On that day the first Canadian Pacific Railway train arrived in the town." That same year, 1885, in Northern Manitoba and what is now Saskatchewan, the unfortunate Riel Rebellion came to a head. Masses of men from the East saw the West and others read their story. The University Manitoba secured its charter 1877, and in the same year charter was granted to a scho called the Wesleyan Institu started by Rev. George Young the first Grace Church. It w disbanded as a school of instructi in 1881, but its charter was us later as foundation for Wesl College. Wesley College was inau urated by a decision of the Ma toba and North West Conferen in June, 1887. Dr. Andrew Stews was President, Rev. Thos. Arg was Secretary. St. Boniface Rom Catholic College had been start in 1819; St. John's Anglican 1821; Manitoba Presbyterian 1871. Wesley College Board w organized in 1886 with J. A. Aikens as Chairman, J. H. As down as Vice-Chairman, and R G. H. Campbell as Secretary. T Methodist Conference of 1884 h projected the launching of Wesl College. While Riddell supplied Deloraine, Andrew Stewart and M. Harrison promoted and scout for Wesley College, funds a students, throughout Manitoba a the North West, which includ Saskatchewan, Alberta, and oth less settled territory. W. P. Argu many years until recently Scho Principal and Chairman of t Board of Governors of Union C lege at Vancouver, was then Cle or Deputy Minister, of Manito Government's Department Education. The denominatio Colleges under a federal Chur denominational system, with add Science faculty, constituted Ma toba University.

(To be continued)

Questionnaire

Ottawa. The reception of M William Higham as a candida for the ministry highlighted t February meeting of Ottawa Pr bytery held in Chalmers Churc and recommended by the Sessi of Chalmers. A former Baptist, graduate of Queen's in Arts, a an M.A. from the University Toronto, Mr. Higham has be working in the National Resear Council. He was introduced Rev. A. M. J. Gray, D.D., and M Jessie MacLeod.

The Questionnaire sent to Pr byteries was discussed after report from the committee set to bring in a report and chair by Rev. Hugh M. Rae, D.D. Aft an hour it was tentatively accept but sent back to committee to co sider new points raised and bring again to the May meeting.

Encouraging reports were su mitted on Church Extension, M sionary and Maintenance, Chr tian Education, Home Missio Overseas Missions, and Property

With a view of securing a larg attendance of laymen at Pres tery, the May meeting will be he in the afternoon and evening. R John Macaskill is chairman.

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Mr. J. Stephenson	
Mrs. Page	2
Mr. W. Winkworth	1
Mrs. W. Virtue	
Mr. C. Litten	1
Mrs. C. Barnes	2
Don Johnston	1
Mr. C. Johnston	2
Dr. and Mrs. J. Brown	3
Mr. and Mrs. M. Bater	1
Mr. and Mrs. Tennant	2
Mr. and Mrs. T. Clarke	1
Mr. and Mrs. E. Draper	1
Mrs. E. Codd	1
Mr. and Mrs. H. Nye	10
Mrs. Simms	2
Mrs. R. Turnbull	1
Mrs. A. J. Eagle	1
Ethel Cross	1
Mr. A. Hunnisett	2
Mr. W. Stouffer	1
Mrs. T. Hall	1
Mrs. Jones	2
Mrs. A. Rowan	1
Mrs. Offer	1
Mr. H. Kirk	2
Miss M. Prentice	1
Mr. L. Franklin	1
Miss D. Neil	1
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Anonymous	5
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Mrs. P. Norton	1
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Jessie Balsillie	
David Balsillie	
Mr. and Mrs. L. Hillock	2
Mr. and Mrs. D. Thompson	1
Miss Raybould	1
Miss Masefield	1
Patsy Boyd	
Miss D. Bell	1
Mrs. A. Welch	1
Mr. and Mrs. R. McCrae	10
Mr. and Mrs. W. MacMillan	5
Mr. and Mrs. R. Wenger	5
Miss I. Irons	1
Mr. L. Tyndall	2
Mrs. D. Maynard	2
Miss W. Maxted	1
Mr. and Mrs. W. G. Piggott	5
Mr. Ken Bickell	1
Mr. and Mrs. McLean	20
Mrs. and Miss Sollory	3
Mrs. Langley	1
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Mrs. Crockett	2
Mrs. Butterfill	5
Mr. Ron Park	1
Mrs. J. Horning	5
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IDDLE AGED, refined business couple, without children, desire self-contained tment in Ottawa, or would live with lle aged or older couple, or would con- buying modest, centrally located home. e Box 1058, THE UNITED CHURCH CRVER.

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RCULAR OAK Seating from James St. Church, Exeter. Accommodation about . A. J. Traquair, Exeter, Ont.

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ORWOOD United Church was com- pletely destroyed by fire Sunday, March , 1953. Our choir lost its library and ts gowns, hats, collars, etc. We need gowns, 25 collars and caps. Can you us? Write price and quantity to—Mrs. Gardner, Box 45, Norwood, Ontario.

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NOX-METROPOLITAN Church, Regina, has a vacancy for an Assistant Minister, pproximately ten years' experience, to ll phases of congregational work with al attention to work in congregational nizations. Apply to Pulpit Supply Com- ee, Knox-Metropolitan Church, Regina, atchewan.

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TRA INCOME—Opportunity for active young man now employed in Toronto perate small growing business dealing in c, from own home. Box 1062 THE ED CHURCH OBSERVER.

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AUTIFUL family home in Kingsway district, Toronto, available May 18th gh June and July. Four bedrooms, oom, balcony, shaded lawn. Garage. ly going to Britain. $125.00 per month. 1061, THE UNITED CHURCH OBSERVER.

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in beautiful Caledon Hills—will be open April 15th. For reservations apply to Mrs. H. A. Clarridge, Kaufman House, Cheltenham, Ont. Telephone Victoria 18-R-5.

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requires

TWO HOUSEMOTHERS, preferably between ages of 40 and 50; must be inter- ested in girls and capable of supervising students in residence; excellent personal references necessary; duties begin Sept. 8th.

MATRON, preferably between ages of 40 and 50; qualified to direct household staff and supervise kitchen, dining room, laundry; must be agreeable and pleasant; excellent personal references necessary; duties begin July 15th.

Apply in writing, enclosing references, to Principal, Box 675, Whitby, Ontario.

MIDDLE-AGED married couple for Church School near Toronto. Duties— gardener and handyman. Salary plus good living quarters, heat, light and vegetables provided. Box 1060 THE UNITED CHURCH OBSERVER.

EXPERIENCED stenographer for Sunday School in the Home—by Mail and Air, Wesley Buildings, Toronto. State experience in office work and in Church organizations. Apply Box 1059, THE UNITED CHURCH OBSERVER.

PRACTICAL nurse-housekeeper — country town, electrical conveniences. Two adults. Reply to R. Price, Deloraine, Man.

HELP WANTED

PROFESSIONAL Woman Assistant needed in growing congregation in Portage la Prairie United Church by June 15th. Please contact Dr. M. G. Elliott, Secretary assist- ance to Minister Committee, Anderson Bldg., Portage la Prairie, Man.

STILL WANTED

SPONSORS for Displaced Persons, single men, couples and families—900 units all told: stateless, jobless and homeless, these folk are appealing to Canadian Christians to give them a new start at life. Among them are experienced farmers, gardeners, carpenters, nurses, mechanics, etc. Avail- able in 4-6 months. For particulars 'phone or write A. Maclaren, B.S.A., Director of Settlement, 3 Willcocks St., Toronto, KI. 2183, The Canadian Council of Churches. T.F.

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HIGHLANDS of Haliburton, Lodge and Cabin Resort. Catering to Abstainers. Cruises, water skiing, square dances. Good food, good fun, good friends. You'll find them all at

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MISSIONARY REST HOME, Mimico, Ont. Open all year, less than one hour from City Hall by trolley. A commodious and comfortably furnished home overlook- ing Lake Ontario. For reservations, Missionary Rest Home, 119 Lakeshore Rd., Toronto 14. Telephone Clifford 1-1341. T.F.

LADIES—Kindly nursing care in beautiful home in Muskoka. Modern, hot water heated, on paved road. Open all year. Write Box 205, Port Sydney, Ont.

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Publishing House Notes

ronation Leaflets

commend to the attention of nisters and Church Officials Order of Service for use on onation Sunday, 31st May, as ribed and advertised elsewhere this issue. It is an Order of vice for public worship con- ing Hymns and Prayers and gested Anthems appropriate to occasion.

opies of the Order of Service available from The United rch Publishing House at $1.00 hundred.

The Book Steward.

Exposition

(*Continued from page* 1)

Much credit for the success of the Exposition's Fredericton stay must be given to the local com- mittee in charge of the arrange- ments, members of which were Revs. J. T. Stewart, J. A. Jardine, J. A. Forbes and H. M. Davis. Volunteer workers from most of the charges in the Presbytery took turns in acting as attendants at the various booths in the Exposi- tion and in performing other duties required.

In retrospect, the Exposition seems to those who worked with it locally to have been a success in every way. Financially, the receipts from the pageant took care not only of the local expenses but also realized a considerable surplus for the M. & M. Fund. An indication of the interest shown by the gen- eral public was the fact that the literature was largely exhausted.

Pulpit Vacancies

The newly organized Humber Valley United Church, Toronto West Presbytery, requires a minister. Those interested please write Wallace Hall, 6 Alexander Road, Toronto 18, Ont.

The Cannifton pastoral charge, Belleville Presbytery, will be vacant June 30th. Inter- ested ministers please write David T. Martin, R.R. 1, Corbyville, Ontario.

Copper Cliff United Church, Copper Cliff, Ont., requires a minister commencing July 1, 1953. Interested ministers please write D. A. Fraser, Box 445, Copper Cliff, Ont.

Queen's Avenue United Church, New Westminster, B.C., is vacant. Kindly address correspondence to T. J. Trapp, 834 Carnarvon Street, New Westminster, B.C.

The pastoral charge of Wyevale, Waver- ley, Simcoe Presbytery, will be vacant June 30th, 1953. Interested ministers please write Elmer W. French, Waverley, Ont.

Coaldale United Pastoral Charge, Leth- bridge Presbytery, will be vacant June 30th, 1953. Interested ministers please write C. A. Shrumm, Box 28, Coaldale, Alberta.

The Milk River and New Dayton pastoral charge will be vacant June 30, 1953. Inter- ested ministers please write to Earl Wagness, Milk River, Alberta.

Admaston Pastoral Charge, Renfrew Pres- bytery, now vacant. Ministers interested, write James Campbell, Recording Steward, R.R. 1, Admaston, Ontario.

Minister for Mersea four-point charge in Essex Presbytery. Apply to Mr. Eric Ford, Blytheswood, Ont.

The pulpit of the Centennial-Rouge Hill- Fairport charge (Toronto East Presbytery) will be vacant May or June. Ministers inter- ested are invited to write to Richard Joliffe, R.R. 1, Highland Creek, Ont.

Pastoral vacancy Keremeos charge, July 1st. Inquiries are invited. Write R. B. Sheridan, Secretary, Keremeos, B.C.

The Oneida-York pastoral three-point charge, Haldimand Norfolk Presbytery, is now vacant. Interested ministers please write Secretary, Mrs. George Dunnet, Hagersville R.R. 3, Ont.

The pastoral charge at Miami, Manitoba, will be vacant June 30, 1953. Two preach- ing stations. Interested ministers please write George Congdon, Miami, Manitoba.

The Dorchester-Crumlin charge, London Conference, Middlesex Presbytery, becomes vacant June, 1954. Interested ministers con- tact Cecil Leitch, Thorndale, Ont.

Sidney (Ont.) pastoral charge, Belleville Presbytery, will be vacant May 1st. Inter- ested ministers please write Carmen Grills, R. R. 5, Belleville, Ont.

The Sumas, Sardis pastoral charge, Sardis, B.C., will be vacant June 30th, 1953. Inter- ested ministers please write Mr. E. H. Pearson, Sardis P.O., B.C.

Espanola pastoral charge, Espanola, Ont., will be vacant June 30th, 1953. Interested ministers write N. H. Cunningham, Box 354, Espanola, Ont.

Creemore Circuit will be vacant at the end of June, 1953, and would any minister who might be interested, kindly apply to Mr. G. J. Thomson, Creemore, Ont. This is a three-point charge.

St. James United Church, Peterborough, Ont., will be vacant July 1st, 1953. Inter- ested ministers please communicate with Mr. H. C. Orvis, Secretary of Pastoral Relations Committee, 229 McGill St., Peterborough, Ontario.

Anthems

Trinity United Church Choir, Beamsville, Ont., has a variety of anthems, 3 to 15 copies each, which may be obtained by paying postage charges. For information write Mr. J. Mierau, Box 264, Beamsville, Ontario.

Make the Church Your

LIFE VOCATION

WANTED: ONE THOUSAND VOLUNTEERS

- Young Men and Young Women - for full-time Christian Service by 1956!

750 Candidates for the Ministry in Canada

—to act as pastors for new congregations and to replace those who, through age, will be due for retirement.

70 Recruits for Overseas Fields under the Overseas Board

—ordained ministers, doctors, teachers and technical experts to serve in Japan, Korea, India, Africa and Trinidad.

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94 Volunteers for Overseas Service under the W.M.S.

—to serve in the capacity of doctors, nurses, teachers, evangelists and community workers in our various Mission Fields.

100 Women Volunteers for Church Work in Canada

—to act as ministerial assistants, directors of Christian education, social service leaders, hospital nurses and teachers in Indian Reservations.

This is an Urgent Appeal to All Young People

to consider seriously the call of Christ and of His Church to enlist NOW for full-time Christian Service

The rapidly expanding work of The United Church of Canada—the development of new housing and industrial communities at home—the need for missionaries and full-time workers in our Overseas Fields—these call insistently for new, consecrated, trained leaders, if the work of our Church is to be maintained and extended.

Last year, 145 young men and women offered themselves for this full-time service. If we are to overtake annual losses and to meet present and future needs, we shall require *at least 850 new recruits within the next three years.* Will you make this a matter of prayerful thought? Will you say "Yes" to so imperative a call?

For further information write to:

(Re the Ministry)
REV. W. HAROLD YOUNG

(Re Overseas Service)
REV. D. H. GALLAGHER

(Re Women Workers)
MISS RUBY HORTON

299 QUEEN STREET WEST, TORONTO, ONTARIO

. . THE UNITED CHURCH Observer

ME 15 MAY 1, 1953 5 NUMBER 5

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ited Church aplain noured

d has been received by Rev. Harold Young, D.D., Chair- of the United Church Com- ee on the Chaplaincy, that ain J. A. Filshie, who served the 25th Canadian Infantry ade in Korea, has been given award of Member of the er of the British Empire.

The Citation

ain Filshie served as Regi- tal Chaplain (Protestant) of Battalion, Princess Patricia's adian Light Infantry from 23 ber, 1951, and after this Bat- n had been rotated remained as Chaplain with the 1st alion of the same unit until g to hospital on 13 April, . By the nature of his office, prime function was the spir- l welfare of the men com- ed to his care. The large and lar attendance at the services onducted for personnel of the iment reflected his ability in ling soldiers in worship and cing the sacred things of life to them. His services were only held for large groups in itions which were reasonably from enemy shell and mortar , but he also went from one ition to another to small ups for "Bunker Services."

ry phase of the Regiment's was his concern. When cas- ties occurred or patrols had e forward, his self-appointed t of duty was at the side of the gimental Medical Officer, where presence brought comfort to wounded. He visited all sitions regularly, distributing ysical comforts to his troops l bringing with him a quiet contagious confidence. He ed as Unit Education Officer l advised and assisted men in s worthwhile field. His ability an Instructor was demonstrated the Brigade Church Member- p Schools and in the interest own by the groups within his it for whom he held a regular edule of Padre's Hours. His eatest contribution to the Regi- ent he served was in the quality his example. His absolute cerity, his sense of vocation, s complete dedication to the ered office to which he had been dained was an inspiration to all who knew him.

OUR CHAPLAINS SERVE MEN IN UNIFORM

Capt. James Alexander Filshie, United Church Chaplain attached to the 25th Canadian Infantry Brigade in Korea, who has been awarded the M.B.E. for outstanding services. (See story over)

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LIFE VOCATION

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- Young Men and Young Women -
for full-time Christian Service by 1956!

750
Candidates for the Ministry in Canada

—to act as pastors for new congregations and to replace those who, through age, will be due for retirement.

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Recruits for Overseas Fields under the Overseas Board

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